The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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Poetry.

"THE WOMAN WHO DARED."

We have received from Roberts Brothers, Boston, "advance sheets" of a Poem by Epes Sargent, entitled "The Woman Who Dared." Considering it a masterpiece of argument in behalf of woman, we assure our readers of a treat in store for "1870," and subjoin part of the conversation between the artist-woman "Linda" and the rich, gentlemanly "Jonas Fletcher," her landlord, who has offered her his hand in marriage.

The little lifetime of the human race
You call—eternity! The other day
One of these old eternal wrongs was ended
Rather abruptly; yet good people thought
'Twas impious to doubt it was eternal.
Because abuses have existed always,
May we not prove they are abuses still?
If for antiquity you plead, why not
Tell us the harem is the rule of nature,
The one solution of the woman problem?"
"Does not St. Paul ——"
"Excuse me. Beg no questions:
St. Paul to you may be infallible,
But Science is so unaccommodating,
If not irreverent, she'll not accept
His ipse dixit as an axiom.
Here, in our civilized society,
Is an increasing host of single women
Who do not find the means of livelihood
In the employments you call feminine.
What shall be done? And my reply is this:
Let every honest calling be as proper
For woman as for man; throw open all
Varieties of labor, skilled or rough,
To woman's choice and woman's competition.
Let *her* decide the question of the fitness.
Let her rake hay, or pitch it, if she'd rather
Do that than scrub a floor or wash and iron.
And, above all, let her equality
Be barred not at the ballot-box; endow her
With all the rights a citizen can claim;
Give her the suffrage; let her have—by right
And not by courtesy—a voice in shaping
The laws, and institutions of the land.
And then, if after centuries of trial,
All shall turn out a fallacy, a failure,
The social scheme will readjust itself
On the old basis, and the world shall be
The wiser for the great experiment."
"But is sex nothing? Shall we recognize
No bounds that Nature clearly has defined,
Saying, with no uncertain tones to one,
Do this, and to the other, Do thou that?
The rearing of young children and the care
Of households,—can we doubt where these belong?
Woman is but the complement of man
And not a monstrous contrariety.
Co-worker she, but no competitor!"
"All true, and no one doubts it! But why doubt
That perfect freedom is the best condition
For bringing out all that is best in woman
As well as man? Free culture, free occasion,
Higher responsibility, will make
A higher type of femininity,
Ay, of maternal femininity,—
Not derogate from that which now we have,
And which, through laws and limitations old,
Is artificial, morbid, and distort,
Except where Nature works in spite of all.
'Woman is but the complement of man!'
Granted. But why stop there? And why not add,
Man, too, is but but the complement of woman?
And both are free! And Nature never meant,
For either, harder rule than that of Love,
Intelligent, and willing as the sun."

ANNA E. DICKINSON IN BOSTON.

With the rare intuition that Miss Dickinson has always manifested in touching the soul of every subject of national interests, she now probes the very kernel of the Woman question in her great speech on our social wrongs in the very heart of the republic to-day. The Boston *Journal* reports her as follows:

Miss Anna Dickinson delivered her new lecture on "Whited Sepulchres; or Salt Lake City," on Tuesday evening, at Music Hall. She commenced her address by quoting the old proverb of "See Rome and die." The new adage should read, "See Salt Lake City and live—live to work." She was aware that there was a growing sentiment in America against work; it was a growing feeling that men should learn from nature and not exert themselves. She had noticed in California that on the prairies there was an immense variety of wild oats and other kinds of crops and herbage that had been there time out of knowledge, and would probably continue time without thought. There were places on that Pacific land that reached over the length and breadth of it, that had never been cultivated, but which were so beautiful as almost to call out the remark of Charles the Emperor, that "Florence was too pleasant to be looked upon only on holy days." Beautiful as the place was, however, it needed to be cultivated. As she travelled to and fro the streets of the new Sodom (Salt Lake City), and looked into the people's faces, and considered their existence, and looked at the evil in their midst, and thought of its continuance, and the utter, absolute carelessness of the people to this thing and about it, and saw how the evil was going on day by day; seeing this, she could not help recognizing the measure of damnation that was being filled up against all people that did not exert themselves in the matter; she stood still and lifted up the voice of her soul and asked to die. But then she would like to live, knowing that there was a work to be done for the elevation of humanity. It was at the close of a beautiful June day that she first looked upon the city of the saints—a vast level stretch of plain; an inland sea of sapphire, reflecting a sapphire sky; range after range of mountains, glowing through a marvellously clear air, whilst over all ranged the diamond bridge of the eternal wall of snow. In the midst of such a scene rose this whited sepulchre, fair unto the eye, pleasant to the contemplation of the traveller, but whose inhabitants were in the depths of hell. Wide, clean streets, miracles of cleanliness to the Eastern eye, with a stream flowing down the principal avenue, and little branch rivulets flowing through the gutters, so that one might drink the nectar of the gods from his own front door. Each hut standing on its own patch of ground, literally surrounded and swamped by a mass of greenery, with flowers and shrubs loaded with their productions. Cleanliness, order, quiet—too quiet, in fact, as a stagnant pool is quieter than the flowing brook, but it could not be said to be purer—order perfect, quiet absolute; for the man who ruled Utah and Salt Lake had brains—brains sufficient, if they pleased, to govern this country or any other. Nowhere was there more absolute despotism, a more complete illustration of the power of a hierarey than in the person of Brigham Young. When that man died—and God hasten the day—the bottom virtually dropped out of the tub. Heaven hasten the day! she said, although there would be a vast amount of inconceivable dirty water spilled over the world. The man's power was absolute; he was head of the Church, and head of the State; he was absolute in authority—religious, civil, military. The territory was districted, the city was districted, and over each of these districts was one of Young's intelligent tools, who was a bishop, a civil magistrate, and a judge of elections at the same time. Utah was not a Territory of the Republic, it was a kingdom of Mormonism: it was not a part of the United States, it was the domain of Brigham Young. The elections there were by ballot, but yet they had the worst features of our open vote, for the system was so under the espionage of these men who presided over districts that each man's vote was known to the authorities, and the voter was accordingly immediately recognized as a faithful follower, a devout brother of the church, to be rewarded and trusted; or he was a renegade, and was hunted down. Every disaffection that grew to open revolt in Utah was speedily done away with by assassination. Regular military organization, each man trained to arms, hatred to the government of the country, were inculcated in a system preached once a month, at least, in which a long list of grievances against the United States were recounted; a system in which the people were told that the United States had no legal authority over them, and yet enjoining absolute subjugation to their own President, who had a revelation direct from Heaven, which he announced the next Sabbath morning, when the wisdom of government or anything relating to his property was called into question. And he was always obeyed, even to the giving one-fifth of their subsistence—for the benefit of the church, of course—although Young went to Salt Lake a poor man, and was now the third depositor in the Bank of England. The strangest part of it was, that there was not a man in authority in the Territory who was not an American—American brains monopolized the houses, the lands, the profits, the emoluments, and the wives. There was a very common mistake in regard to Utah, and that was that the women far outnumbered the men. Such was not the case; there were really more men than women. A great many had but one wife: the majority had no wives at all. The bishops of the church, the apostles, the elders, and the governors of districts, have the money whereby they could support wives, and the young girls there, knowing that they would have an unhappy time if they married a poor man, looked after the comforts

as much as possible. The theory of polygamy was universally adopted, believed, and supported by their lips and by their hearts, but it was not universally put into practice, for the simple reason that there were not women enough to carry it out. Order, cleanliness, quiet, peace, on the one side; on the other no schools—the speaker begged pardon, there were schools, buildings that would accommodate 100 to 300 pupils—but they were private family schools, one owned by Brigham Young, and that was filled with his offspring, and others belonging to the prominent men there, all crowded, but still belonging to one family. No free schools, no general system of education, no libraries, no reading-rooms, no morality in the streets or in the theatre. The last named institution, like everything else of any value, was Brigham's own property. There was no happiness. The people wore a stolid, heavy countenance, and their laughter was without mirth. She had gone into the places they called homes, or at least where they lived, and found that as one wife after another came into the room they dropped a little courtesy and fell into a chair, and behaved not as wives, but as tolerated servitors in the presence of a chief. She had seen the children there, and as she heard of five out of six dying, and looked at the puny, sunken, stunted animals that remained, she could not help crying out in bitterness to God that they, too, might be in their graves. She had looked into the houses and seen half a dozen rooms and half a dozen wives; in the theatre, where one man would be attended by a score of women, all of them his wives; where the half circle would be crowded with young girls, the daughters of one man, but the daughters of forty-three different living women. She heard stories bandied about the streets that Brigham Young would admire girls and afterwards discover they were his own daughters, and about Brigham's son Joseph, who excused himself from the society of the United States officers, on the ground that he wanted to go and make love to one of his mothers. She had met gentlemen, not illiterate creatures, but men of honor and respectability, and trusted and lifted into the high places of the land by the consent of the people about them, who, in talking of Utah, made remarks which were not particularly pleasant for a woman, who loved her own sex, to hear. They thought Salt Lake a capital place, separations were easy, and divorces could be had almost for the asking. How would these men like their own wives, when off on a summer vacation, to speak and act as they, their lords, did. One circumstance that happened to her was amusing. The night she arrived in the city, a serenade was given to some one in the hotel—it was not meant for her—and after a while some one cried for "Miss Dickinson." A dispute took place as to whether it was "Miss" or "Mister"—for these people were in the same difficulty respecting what are termed strong-minded women as the Americans were—and so the problem was solved by some one shouting, "Bring *it* out." On Sunday she went to their Tabernacle, and saw there, sitting in the high places, well met, well received, John Todd; heard him preach a sermon wherein he apostrophized all those people as "fellow-sinners and brethren!" She heard him tell a story wherein it was stated that, differences of creed notwithstanding, all good people were sure of eternal salvation. He did not say Mormons by word, but if not by implication, then what was the story worth? and why was it told? and why in the presence of those people did he say that there was nothing necessary to their salvation but faith in Christ? Who were the men before him? There was Bishop Johnson, whose wives included four sisters and two nieces, and George D. Watt, a church reporter, married to, among others, his own half-sister, and Bolton, having a mother and daughter among his wives, and a host of men who count their twenty and more wives. These were the men with whom this man claimed kinship and brotherhood. John Todd, minister and divine, with such filth about him, did not cry out, "Oh God, where are thy lightnings," but looked at the case in all its loathsome bearings, and passed by it. The affairs in Salt Lake City were very much like the condition of affairs in every other city, with the exception that vices were not tolerated in one place whilst they were in the other. Brazen-faced things went openly on the streets in Utah that elsewhere wore a mask—that were covered up in some way; the underlying theory of saint and gentile, of Mormon and Christian, in regard to womankind, was very much the same in both places—that a woman belonged to a man, body and soul, and was to serve him till God released her, but the men were not so bound to their wives. The theory was that women were to help men, to derive their existence, so to speak, from them, but not to perfect themselves, not to make themselves strong and then to give them what aid they could. A woman was a mother to his children, not her own. Her business was to be a wife and mother, and not a woman. That theory was as rife in the highly cultivated city of Boston as it was among the God-forsaken heathen in the desert plains of Salt Lake. John Todd's theory, a theory not only found in John Todd's mouth, but in the mouths of millions of people in America, was that the only duty of woman was that of motherhood—not at all a matter in a spiritual or mental sense, but physically. This was a theory entirely approved of by the Mormons. Stripped of all sentiment, of all glamor, of all delicate words and exquisite sentences, such was the real state of affairs in Utah. It was being stated that women were in favor of the system of polygamy. They were. So were the women of Turkey and Persia in favor of their system of selling females from the shambles. So were the women of this land in favor of being considered the weaker and irresponsible portion of mankind. She had got into conversation with the first wife of a Mormon, who had been legally married in England, and who then loved the man of her choice dearly, and could bear that no one should come between them but who now was so callous, so stolid-looking, that she apparently did not care how many wives her husband had, or if she cared at all about the matter, it was that the more he had the better she would be pleased, and she had drawn this woman into conversation and painted to her her happy English home, and asked her if she had any idea of her husband ever taking to himself another wife if she would have married him. Then she saw the real women; her heart-strings had been touched and she wept bitterly. Women bore the system; they did not love it. Speaking of the Mormon women led Miss Dickinson to speak in a lengthy manner of American women. She did not see why woman should be borne down by trammels of custom and antiquity as she was. She (the speaker) wanted to see women as well educated as men, who claimed that privilege because they were going to some profession. Had men ever any duties to perform that could compare with those of women? Did not woman form the character of the human race, and for such work as that she required, if anything, finer tools, and more skilful hands than man? The absurdities of custom! She had seen men enjoy themselves among the Sierra Nevadas on horseback; she had seen that they could leap on the horse's back and could move freely in the saddle, riding fearlessly by the side of great precipices, but she had seen that not one of these things could a woman do. It would be decidedly improper for her to vault into a saddle. She must wait for assistance, and then must be pulled and pushed about in a horrible manner, and then afterwards must have help in going up or down a hill, when gentlemen were of course very ready to assist, and smile and look pleased, but at the same time voted them nuisances and bores. And then women could not go into dangerous places because she was so seated on a horse. Miss Dickinson had tried both ways. In just the same way did men and women go riding through the world. Man was allowed every liberty, but this was not the case with woman. She wanted to see nobler types of womanhood and manhood; such types as George William Curtis on the one side, and Elizabeth Barret Browning on the other. The women were not satisfied with their present condition, and their dissatisfaction did not arise from any Woman's Rights Conventions or anything of the kind, but it was the march of the age. The time was coming rapidily; the boats had entered the stream, and in them were such women as Miss Anthony, Mrs. Stanton, and others, who led the van, and the banks were surrounded by men who laughed and jeered, just as they had long ago laughed to scorn Phillips and Garrison. But their scorn would be shortly turned to praise, as always was the case at the success of anything. She counselled woman to be sure of her own self-respect, and since God had made her a little lower than the angels and crowned her with glory and honor, let her see to it, as God himself commands, that no man take her crown.

WOMAN AS INVENTOR.

BY MRS. M. E. JOSLYN GAGE.

ARTICLE FIFTH.

MYTHOLOGY.

"Lost Arts" was to many persons a revelation of the fact that the earliests steps in inventions are buried in the mists of past ages, or are found in their rudimentary states among old nations and claimed as their own by different countries.

Modern inventions, even of the most scientific and useful character, seem but the blossoms of human wisdom, of which past ages were the seed, the tender plant and the bud. Each year is but the climax of past centuries, and to perfect it we have had the experience of myriads of millions of human beings.

Far away back in the past, so far, indeed, that the record of men's doings has not been preserved by cuneiform characters, or even the later hieroglyphics, we still have an insight into the history of the world, through mythology and tradition.

The increasing light thrown on to mythical history by the discoveries of Eastern explorers and savans, seems to prove that the gods and goddesses of the mythological and tradi

tionary period, were human beings, who, during the pre-historic age of the world, discovered or invented what was of use to mankind, and for such useful inventions were, after death, deified.

On our own continent is preserved the half-mythical, half-traditional Mama Oello Huaco, the mother of the Incas, and the founder of the manufactures of Peru. She it was, who was worshipped as the inventor of spinning and weaving—arts into which she so successfully initiated her countrywomen, that when America was discovered, the Peruvians had carried those arts to the highest perfection. Prescott, in his history of Peru, says of them, "the delicate manufactures of the Peruvian wool were of so beautiful a texture that the Spanish sovereigns, with all the luxuries of Europe at their command, did not disdain to use them.

In mythology we ever find women credited with the primal, and most useful inventions of the world. As in the new, so also in the old world, were the rise of manufactures ascribed to woman's inventive power.

To Minerva, the Pallas Athæne of the Greeks, was not only attributed the invention of those "feminine implements, the distaff and the needle," but the first building of ships was accredited to her, as well as the still more "masculine" art of horse-breaking.

In the golden age of the world, laborers and inventors were looked upon as entitled to the highest honor, and held the first place in the estimation of mankind.

Use was the road to power, and the greatest benefactor of mankind, though at the same time the greatest servant of the race, was, through a true induction, placed in the highest rank by the early peoples, and obeyed as king, or worshipped as god.

Athens, a name synonomous with all that is beautiful in art, wide in culture, or profound in wisdom—a city at once the apex of art and intellect, whose memory is still fresh in the minds of men—this city of science and philosophy was under the special protection and guidance of the female inventor goddess, Minerva.

The culmination of Greek genius was at Athens, and Greek fame among moderns rests upon our knowledge of what Athens once was.

Known as Athæne, Minerva was one of the most ancient religious conceptions of the Greeks and was at once the symbol of thought, the goddess of wisdom, the divine protectress of arts, the patron of heroes, the being to whom Greece was indebted for her success in the Trojan war, and who, besides being regarded as the inventor of every kind of work usually done by women, was equally deemed the originator of agriculture and mechanics—the inventor of all tools of handicraft, of musical instruments, of the arts, and the inspiration of philosophy, oratory and poesy. The helmet, the buckler, the lance, and the ægis of the warrior, were worn by her, and no less sacred to her were the olive branch of peace, the serpent of immortality, and the owl of wisdom. Her mother, Metis, even exceeded gods and men in knowledge,

Minerva, or wisdom, worshipped as a goddess, represented as a feminine quality that base of all invention—*intuition as to needs.* In fact from needs, and from the intuitive quality which supply them, arose the adage, "necessity is the mother of invention."

Presiding, as did Minerva, over sense, over taste, over reason—inventing alike war-chariots and musical instruments; invoked alike by warriors, by tillers of the soil, by artists, by orators, by philosophers, by architects and by manufacturers, she embodied in one person all purely feminine qualities, and herself represented to the Greeks all of power which the past ascribed to woman, and which the future will acknowledge as belonging to feminine intuition.

Greek prescience claimed for Minerva, the olive branch of peace, which the world's great inventions of the present century will ultimately bring—the serpent of immortality, due to continuous prosperity, and the wisdom to bring from human understanding these great results.

As the soul of life, woman brings all activity, all ultimates to the body, which spiritually man represents.

The oldest religious rites of which mythology, or hieroglyphics teach us, had some goddess as their instigator.

The Elensinian mysteries—the most profound religious rites of the Greeks—were instituted in honor of the goddess Ceres, who not only gave the Greeks corn, but who also instituted the laws by which they were governed. These rites contained the great elements of the Greek religion, though their peculiar, mystic significance has escaped modern research. As Ceres stood among the Greeks as the corn-giver, so did she no less represent the genius of law, and under the name of Thesmophora, was revered as the first who made laws to govern men.

To the goddess Mnemosyne was ascribed the invention of logic; "hard logic," so proudly claimed by the men of to-day as pertaining to their sex alone. All gifts belonging to the memory were from her. The ancients, by their worship of this goddess, perpetuated the undying proverb which ascribes to women the power of *will.* Woman's will, founded on intuition, has the property ascribed to figures, it "cannot lie." Intuition, higher than reason, proceeding from a purer source, is an innate knowledge of first principles, and has been termed the only true logic. First principles precede reasoning.

Letters, ascribed to the Muses, look back to a feminine source for invention.

Divination, that art which ruled the course of heroes, and held the fate of empires in past ages; divination, with its sybils, its priestesses, its oracles, and its books, has come down to us in history as originating with woman To woman, mythology ascribes the first building of houses, before which time men lived in caves and trees. Even the toils and the nets of the hunter, were in mytholgy accredited to woman.

Diodorus, speaking about the worship thus paid to gods and goddesses, says the inventor of things useful and profitable to man's well-being, were, as a reward of their deserts, thus honored by all men with everlasting remembrance.

This was not only true of Greece, but also of Egypt from whence arose Grecian civilization. During the time of Isis and Osiris, ingenious artists and projectors were held in peculiar esteem. The original title to kinghood in Egypt lay in use, and the crown, at first, went not by descent, but by merit. The most highly useful person was entrusted with government over the rest. So truly did that become a part of Egyptian polity that even the Pharaohs were bound by its rules as to food and the employment of their time—rules which even the most powerful ventured not to disregard.

Isis, whose worship was so universal over Egypt, and whose name falls so familiarly upon our own ears, was believed to have given he world many inventions. It was she who taught the Egyptians to make bread. Previous to her, these grains grew as weeds neglected and unknown, while the inhabitants lived like cattle, upon roots and herbs of the field. As soon as she taught them the delicate manipulations needful for making civilized food from those grains, they possessed the germ of all domestic inventions.

It was Isis who taught the Egyptians the art of embalming, by which art the Israelites preserved the body of Joseph, taking it with them, according to their oath, when they fled from Egypt, some three or four hundred years after his death.

The science of medicine dates back to Isis, who not only healed the blind and the lame, but who restored to life even the dead. Down to the time of Galen, many medicines bore her name.

The potion Nepenthes, which Helen gave Telemachus to cause him to forget all his sorrows, came from Egypt, brought from thence by the wife of one of the heroes of the Trojan war, and even down to the time of Diodorus, the Egyptian women used that medicine with good success. In ancient times, he says, the medicine for the cure of sorrow and anger was found alone at Thebes, a city built by Osiris in memory of his mother.

Corroborative testimony of the truth of history comes to us at times from the most unlikely sources; as instance: at the present day the Japanese have a medicine in powder form termed *dosia,* which not only possesses great curative qualities, but which, if taken in perfect health, cheers the spirits and refreshes the body, and is also said to restore to a dead body as great a degree of flexibility as it had while living.

The domestic customs of the ancient Egyptians, that wisest nation of antiquity, arose from the regard borne to the memory of Isis from the inestimable benefits with which her genius and inventive powers had blessed that nation.

Diodorus says—the Egyptians not only honored a queen, and allowed her more power and authority than they did a king, but in their contracts of marriage, authority was given to the wife over the husband, the husband at that time promising to be obedient to the wife in all things. This custom arose not only from their gratitude to Isis, and their views in regard to purity, but in recognition of the universal benefit which woman's inventive genius had been to their country. This custom of woman's rule worked the happiest results. The terrible vices of modern society which tear asunder the marriage relation were very rare in Egypt. The regard of married couples for each other, was very ardent, and adultery was deemed a sin heinous enough to call down the vengeance of the gods for the destruction of nations. In this wise Egyptian land, where woman held a reverenced and self-protecting position, outrages against her were deemed a combination of the three most horrid crimes, and were punished in a manner more terrible than death.

So universal became the worship of this inventive goddess Isis, that it at last extended around the habitable globe. Not only the Minerva of Athens, and the Ceres of Elensia are deemed the same as as Isis, but also the Venus of Cyprus, the Cybele o Phrygia, the Proserpine of Sicily, the Diana of Crete, and the Bellona of Italy.

Isis, possessed of ten thousand names, is by

some scholars looked upon as identical with the Eve of the Bible.

Clemens Alexandrinus says, in things which are occult, the enigma's of the Egyptians are similar to the Hebrews. Woman, in the Hebrew tongue, is Issa: Isis was looked upon as the universal mother; Eve was the mother of all living.

Among the innumerable inscriptions to Isis, the following, for sublime simplicity, stands foremost among them all:

"I am all that has been, all that shall be, and none among mortals has hitherto taken off my veil."*

Diodorus says the ancients held two opinions of the gods. They deemed the most ancient to be of a superior order and spiritual nature. But the second order of gods, who *were the most beloved and the most worshipped*, were originally human beings, who, from the benefits that had accrued to mankind through their instrumentality, were placed upon the highest pinnacle of honor and glory. In this class Isis held front rank. The most useful were the most honored. With the wise Greeks and the wiser Egyptians, we alike see woman worshipped as the first inventor. Archæology is truly said to have become the backbone of ancient history, and through its discoveries the world is having its most sacredly "consecrated falsehoods" overthrown. To it, we shall look for the full elucidation of ancient mythology, with a firm belief that through it woman's position as the earliest inventor will be unchangingly established.

* Although Plutarch regards Isis to have been here meant, later scholars give the same inscription to Neith. Inductive testimony, and a comparison of qualities seems to point to those two as one, and I doubt not a fuller understanding of hieroglyphics will so prove them to be.

BUFFALOES AND BELLES.

As we were parting from Miss Susan B. Anthony last evening, in the Burnett House parlor, she remarked that she had that day met a young lady whom she would love to welcome to the ranks of the little army that was battling for Woman's Rights. Miss A. indicated by a nod the person of whom she spoke, and it proved to be a lovely girl whom we had noticed at once on entering the room; whose face, indeed, was one of those which many men and some women possess, which attract one's attention even in the largest crowd, and which, though we get but a glimpse at them, are easily recognized years afterwards as having been seen before, bearing upon them, as they do, some inexplicable fascination beyond the mere impress of intellect or beauty. Our reportorial curiosity was at once aroused, of course, and upon Miss Anthony's adding that the young lady was the herione of a recent hunt, in which Gen. Custar and two "Peers of the Realm" had also figured, we unblushingly requested an introduction, which was kindly granted. Miss Sallie Tallmadge, the accomplished daughter of Mr. T. W. Tallmadge, of Columbus, O., seemed to be about nineteen years old—we say *seemed*, because our gallantry was too much for even our professional impudence on this point—and was dressed in a rich brown travelling suit, that well became her medium-sized, graceful and dashing figure. She will be a *debutante* this season in fashionable Columbus circles, having only left school, Mrs. Ranny's at Elizabeth, N. J., in July. After finishing her education, her father offered her a choice between the usual round of dissipation at Newport, Long Branch, Saratoga, etc., and a visit to the prairies, "those gardens of the desert, those unshorn fields, boundless and beautiful, for which the speech of England has no name," and, girl of spirit that she was, she chose the latter. The result shows itself in the elasticity of her every movement, in the bright flash of her dark eyes, and in the bronze of her cheeks. The latter do not conceal, however, the flush of pleasurable and healthy excitement that rose as she kindly "rode the hunt over again," for us. She seemed to be actually in the saddle as she spoke, and to once more enjoy the wild gallop.....But, to the story, which, alas! must be given in "the usual style." The excursion party, bound for Sheridan and other points in the Far West, left Columbus on the 1st of September, and after an exhilarating trip, reached Fort Hays on the 6th. On the Tuesday after their arrival a grand hunt was organized. The military portion of the party consisted of Gen. Custar, the officers of the Seventh Cavalry, including S. G. Sturgis Colonel commanding; Col. Custar, brother of the General; Col. C. W. Cook, Dr. Lippencot, Major Bell, Col. Thomas and Lieutenant Nolan; and also one hundred privates and a mounted band of sixteen instruments. A large number of ladies accompanied the hunters in ambulances as far as Smoky River Valley, sixteen miles from the fort, to witness the day's sport, if possible. Gen. Custar had also with him two distinguished guests in the persons of Lords Berkley Paget and Henry Waterpark, of the British peerage, the latter a scion of the Wellesley family. These gentlemen were escorted to Fort Hays by Col. Gentry, who was also present. An encampment was made in Smoky Valley, and from the top of a neighboring ledge the ladies were witness to an exciting chase on Wednesday afternoon. On this occasion thirty Buffaloes were killed. Gen. Custar, getting eight, "Paget" three, and "Waterpark" four. This night most of the ladies returned to the fort, satisfied with the exciting scene they had witnessed from afar off. Not so with Miss Tallmadge, however. She was tired of being merely a "looker-on in Venice," and remained with her father, brother and Mrs. Custar at the camp. Her wish to join the next day's gallop was gladly gratified by the officers, a dark, blooded bay of Custar's being placed at her disposal. Mounted upon the beautiful creature, she must have been, indeed, the glorious picture we are told she was. Early on Thursday morning the party rode forth in search of the game. There were one hundred and thirty men and one lady, apparently a very Joan of Arc, leading that armed band. Ten miles of prairie land had been ridden over, when Custar gave the view halloo, and the entire party charged upon and scattered a herd of buffaloes that appeared to the westward. Foremost in the wild dash, the fleet courser of Miss Tallmadge bore her, until she found herself on the track of a huge bull. Full five miles of the prairie the bay spurned beneath his heels before the side of the old fellow was reached. Two quick, well-directed shots from a Colt's revolver, that Miss Sallie carried, brought the bison to a halt. The big bull settled slowly to his knees, bellowed and rolled over—dead! Col. Cook, whose gallantry and admiration had kept him from joining separately in the chase, and who had followed close upon the track of Miss Tallmadge, now expected to see her stop satisfied. Not so. Her blood was up. Quick as a flash she wheeled and made for a second quarry, another sharp gallop, three shots, and the thing was over. Eighty buffalo were slaughtered in this day's hunt. Custar killed nine, Lord Paget six, and Lord Waterpark five, but it may easily be imagined that Miss Tallmadge was the heroine of the day, and that the old bull's head that now hangs in her father's hall, at Columbus, will be a memento of the hunt that will be the talk of many a camp mess, and the theme at many an aristocratic circle across the waters. We earnestly recommend a buffalo hunt to some of our belles whose pallid cheeks and languid air form but a sorry contrast to the rugged health and buoyancy, combined with the most delicate refinement, that characterize the appearance of the heroine of the "Buffalo Hunt of Smoky Valley." Perhaps the fact that Miss T. slept but three nights in bed, nearly always camping out from the time she left home till she reached Cincinnati on her return, might prove some slight drawback to the pale young women in question, by whom the easy roll of their carriages on Nicolson pavements is strongly preferred to the blood-warming leaps of a mettled courser.—*Cincinnati Inquirer.*

MR. GREELEY'S DAUGHTERS.

Referring to Mr. Greeley's two daughters—see article in The Revolution of September 23d, entitled Horace Greeley's Notions." Supposing the said two daughters marry the men of their choice, with their loving father's sanction, and they become good wives, model housekeepers and exemplary mothers, while the husbands turn out to be ill-providers, tyrants and, perhaps, drunkards and all the drunkard's concomitants, as many other beloved daughter's husbands turn out to be, would Mr. Greeley's views of Woman's Rights remain unchanged? Supposing farther—what if those dear daughters were left widows by their improvident husbands and they were, like many others, obliged to earn "by the sweat of the brow"—*man's* curse, see Genesis—their own living, how would Mr. Greeley feel about their wages in case their work equals man's? And supposing still farther—if in their labors they accumulated property and were, consequently, obliged to pay taxes, would the thought that there should be no taxation without representation not find a different lodgment in the father's old, honest head? And yet another supposition. What if those intemperate, profligate, profane husband's should survive the honest, hard-working Horace Greeley, and the Hon. Horace should fail to make a will; would the consequences be such as to please the good old father should he look down and see it, in case those husband's manage by ill treatment and profane threats, to get it from those beloved daughters and use it perhaps in a viler manner than did the "Prodigal son?" Ah! when we see others, not of our own blood, suffer, it is easy to say "it is all right," just as God meant it; woman is the weaker vessel and therefore must be patient and Christ-like, bearing everything, yet be loving and forgiving; but when the ill usage comes home to our own loved ones and makes our sad hearts bleed for them, our ideas change wonderfully. We do not then believe the "All Father meant it," but we know and feel that it is the soul in man that has crushed the hearts and souls of our once hopeful and happy daughters, and that the law should give women power to right the wrong, or in some other way to flee from this misery.

A. La Dorr.

WOMEN ARE VOTERS.

THE Kansas *Educational Journal* says:

"It was an ugly contest, long continued and vindictively urged, through which Kansas passed, before it was fairly decided that men should forever be free and equal throughout her borders. Sickness, scanty fare, anxiety, hardships without number, ghastly wounds, graves of little children, lives of brave men and women—these were the price paid for Freedom. The spelling book and Bible were chosen symbols of the new civilization now begun on the fertile plains of the Central State; and both were to be free and common as the air.

But the men were not alone in the rude cabins, not alone with the famine and the Border Ruffian fights. Brave and intelligent women were with them, holding up the hands of husbands and sons, nerving the hearts of Free State men, and shaming the minions of slavery; stanching the blood of loyal freemen, and spilling the blood of disloyal slaveholders. And the men are not alone in the fruit time and harvest. Having shared the famine, the women now share the plenty. All having fought to establish freedom, all now enjoy it. In the Constitution of no State are the rights of females more liberally interpreted and more clearly provided for than in Kansas. Among other provisions touching this subject, the instrument declares that, "The Legislature in providing for the formation and regulation of schools shall make no distinction between the rights of males and females."

In accordance with the spirit of this declaration, the Legislature, at its first session, in 1861, passed a law making all female persons over the age of 21 years, subject only to the exceptions which apply to males, legal voters at all school district meetings. The women have voted ever since. There having been some question, however, whether they were entitled to vote at elections held for the purpose of voting bonds for the erection of school houses and for other special purposes, the Legislature of 1868 pronounced, by law, emphatically that females are entitled to vote at all such elections. Not only do women vote at school meetings, but they are voted for as school directors; and so Kansas witnesses each year the voting of wives for or against their husbands, and the voting of husbands for or against their wives. Certain men in nearly every district deplore the alacrity with which the women vote taxes for building new school houses, for buying outline maps and other apparatus, and for painting, fencing and planting shade trees in the school yards, etc. The teachers and the children bless the women for these things, and the world is the better for their extravagance."

THE distinguished correspondent of the *Independent*, Mary C. Ames, recently said in its columns: "The real truth is there is not a thorough Methodist or Quaker woman in the land who in her heart of hearts does not believe in the gospel of the strong-minded." A woman claiming to be "a thorough Methodist," as she says, "from the crown of my head to the sole of my feet, from the cuticle of my frame to the joints of my marrow, heart, soul, mind and body," writes to us to declare that she does not believe in that gospel. Very well, let it be admitted hereafter that there is *one* Methodist woman who does not believe in the enfranchisement of her sex; but we trust she will ere long be soundly converted from the error of her ways.

WHAT THE PEOPLE SAY.

STATE UNIVERSITY Madison, Wisconsin,
September 31, 1869.

DEAR REVOLUTION: Having public Reading Rooms established in our University, and as we are unable to purchase the papers, the contribution of yours will be thankfully received.

With great respect, G. MERRILL, Librarian.
Direct to Hesperian Society, Madison, Wisconsin.

"To him that hath shall be given, and from him that hath not shall be taken even that which he hath." We have given charity to the very verge of dissolution and yet the cry is give, give.

Papers, Libraries, and Associations all over the country say they must have THE REVOLUTION, but cannot afford to pay for it. We, too, know that they must have it, for the spiritual life of the nation depends on the free circulation of women's thought, and so we shall send it to all the theological universities, and struggle on, hoping that rich women in the several states will in due time come to the rescue and send us long lists of subscribers.

The good book says, "Cast thy bread upon the waters and after many days it shall return unto thee." We are sorry to say that at the present writing, the promise is not yet fulfilled to us, though many days have come and gone, but we have the faith to believe, the harvest is coming.

A poor girl, working on a small salary, likes THE REVOLUTION so much she desires to pay for it, and laughs at the poverty of Harvard.

October 7, 1869.

DEAR REVOLUTION: I know my subscription is due (at least I believe so). I met with a slight accident last Sunday that has lamed me somewhat, and I am nursing myself as far as I can, by not going about more than I am compelled to, otherwise I would have come "to the Captain's office and settled my bill." If any of your collectors pass by our Library and will come in any *afternoon* from 2 to 9½ I will pay my $2, or if you are willing to wait till November 5th, I *think* I shall for certain be able to hand you your legal $3. *You* know by observation, how women may at times be pushed right through the wall for want of a solitary dollar, and so will not think meanly of me for being backward; however, when *Harvard* pleads poverty and begs! no one need despair!

I don't often laugh, really laugh, but oh! how I *did* laugh at your paragraph! I will be merciful, and believe they did it as a "squib," but not for Harvard's yearly income, (poor as I am) would I have fired such a magazine about my ears! Don't let men say that women won't do for war! if *that* bomb did not rattle the enemy's camp, then never one did. Will Harvard ever hear the last of this? not while *I* live, tis too good a joke o let drop. I propose, for the fun of the thing, that we women get up a *penny club, only* a *penny* each, and make regular list, have it properly got up, and send it with a receipt of subscription to poor Harvard! If you enter into the spirit of this, *I'll* do my part and get a good list for you, don't you think it will be jolly!

Yours in love, LILLIE S.

One hundred thousand new subscriptions would be more jolly.

LOUISVILLE, Kentucky, October 4th, 1869.

DEAR REVOLUTION: Ladies I have been a constant reader of your paper from its beginning, and am interested in the cause of progress generally. I wish you would define more clearly what are the woman's rights for which you are contending. If they are what I infer them to be, then it seems to me there ought to be but little opposition, at least among the male sex, to your obtaining them. From the general tone of your paper, I infer that you wish that the distinction of sex should be ignored in matters of legislation, business and household life, and that man and woman should in all respects enjoy equal rights and privileges, responsibilities and duties.

Now it is my understanding that in New York State, (and probably many others have or will imitate it in this respect), the law gives a married woman full control over her own property, and that neither her husband nor his creditors have any claims upon it; on the contrary, the husband's property is responsible for the support of herself and children, and for the payment of her debts. In case of separation, the law usually also compels the husband to support the wife, and I know of a case of this sort where the lady by means of her profession is abundantly able to support herself comfortably with comparatively but little exertion. In fact, then, it is almost literally true that what is the husband's is the wife's, and what is the wife's is her own Whoever heard of a case where a woman was compelled to support her husband, or a man obtained damages in a suit for "breach of promise of marriage."

The law of public opinion also requires that when a man marries he should give up very many of the habits of bachelor life, such as his evening sittings at club and lodge, and stay at home with his wife or escort her to church, parties, etc. In short, he must part with much of his former freedom, and submit to some new and great annoyances not the least of which is the eternal rows between wife and servants, for whoever heard of a bachelor having any trouble about servants? As a rule, too, he must deprive himself of many luxuries, which as a bachelor he could afford; as for instance, horses, wines, watering places, European tours, hunting excursions, etc A woman, on the contrary, rather gains an increase of independence by marriage, the right to demand an escort when she wants one, and to have her bills paid.

Now, ladies, I have occasionally seen in your paper articles that took the truly logical view of this question, that is, that it was useless for women to clamor for their rights so long as they are dependent on their "masters" to feed and clothe them, and cannot even go to church or theatre without the escort of one of the "lords."

Now, if it is proposed to remodel the laws of the land, also of society, so as to break down all these inequalities and discriminations. I hail it as a grand move in the cause of emancipation of *man*, and do not wonder that its friends among the female sex should be comparatively few. Yours truly, FAIR PLAY.

Yes, freedom, science, and philosophy for women, will undoubtedly emancipate man, from his vices, follies, diseases, crimes, and lift the whole race to a higher plane. When women are interested in the same questions men are, the parlors will be the clubs, and husbands will prefer home in the evening to any other place. As to the laws, if you read them aright, you must see that they are all in man's favor, the fact that he made them is enough to settle that.

Hundreds of women do support their husbands, their children, and themselves too, and public sentiment justifies it, and it is a pleasant thing to do, too, for that gives woman some independence.

WHAT WOMEN ARE DOING.

A RARE INSTANCE OF GENUINE PHILANTHROPY.—One year ago this month, a young woman, whose age was 19 years, was arrested on the streets at night, in this city, and the next day committed to jail for vagrancy. It was the third time in as many weeks that she had been similarly captured. She had sunk very low indeed, though the policemen noticed that she did not resist them when arrested, and that no profanity escaped her lips, and that when before the justice she seemed thoroughly ashamed of her situation. Yet the depths of degradation to which her course had carried her were fearful to contemplate. She came here from an up river town, and had parents who were highly esteemed at their place of residence, living to bewail the life upon which their daughter had entered.

The girl's appearance in court, together with the story of her life which she told, were mentioned in the newspapers here. The item attracted the attention of a German lady, who resolved to try and save the young woman from destruction. She mentioned the matter to her husband, and he—after a great deal of coaxing, to be sure—seconded her efforts. An in-

terview with the girl resulted in the husband giving bail for her appearance in court, and she was discharged from custody. The lady took the girl to her home, clothed her neatly, and set about the work of reformation. The girl's past course was never alluded to, and so far as she knew, the utmost confidence was placed in her.

At the same time she was narrowly watched and guarded, and many an evening was danger warded off, when she little knew that it was near. The girl became one of the most grateful beings that ever loved a benefactor, and in three months the lady trusted her abroad with her children, for whom she cared with vigilant eyes. Handsomely dressed, and with her whole appearance changed, one would not recognize her as the fallen creature so recently a subject for legal punishment. The writer saw her at the police court, and has seen her since she become the good woman's *protege*, but of this latter fact he was entirely unaware until his attention was called to it yesterday.

We were in the Sheriff's office, and he asked us if we remembered the girl that came down from Jackson county last summer, and was put in jail for vagracy. "Yes," "Well," continued the Sheriff, "there's one of the best things happened about that girl that I ever knew of. She has reformed, and is now a good girl. She left for Jackson county this morning, to see her father and mother, and Mrs. —— went with her." And then the Sheriff related the particulars of the girl's reformation, as given above.

Imagine, if you can, the joy which has ere this pervaded the home of that girls parents. There must be a satisfaction nearly akin to ecstacy pervading the soul of the German lady who returns the girl redeemed to the home which mourned her as lost forever. Many and many a young woman has gone straight down to destruction for want of help from her own sex in her struggles for reformation. Would that the example of the good German lady were contagious among women.—*Davenport Gazette.*

Miss Vinne Ream, the sculptor, is in her twenty-fourth year. She was born in Wisconsin, her father being Treasurer of that Territory at the time of her birth. After Wisconsin was admitted as a state into the Union, her parents removed to Washington, D. C., and soon after from thence to the state of Missouri, where Vinnie received the greater part of what education she obtained. At the breaking out of the late war her father received an appointment in the Treasury Department, and Postmaster-General Blair appointed Miss Vinnie to a clerkship in his department, where she distinguished herself for extraordinary facility in penmanship, being able, it is said, to write five hundred names in a single hour. At the time she was thus engaged, she chanced to pay a visit to the studio of Mr. Clark Mills, and while witnessing the operation of modelling in clay, she remarked "Why! I can do that." She took home some clay, and in two or three days returned to the studio with the model of her first work, "The Dying Standard-Bearer," which greatly surprised Mr. Mills for its effectiveness of design, as well as for being the production of one who had never attempted anything of the kind before. From this time she pursued her artistic studies and work at home, after department hours, for about a year, when she gave up her situation and determined to devote herself to art. Her bust of President Lincoln, as he looked on the last days of his life, has been pronounced eminently successful.

Foreign Correspondence.

Manchester, September 11th, 1869.

ENGLISH LETTER—NO. XXXIII.

THE FINAL CAUSE OF WOMAN.

This is the title of Miss Cobbe's Essay on *Woman's Work and Woman's Culture.* The principles so ably developed in this volume are based on the conviction which the writers firmly hold, that the human race must progress as a whole, or not at all; that humanity includes all human beings, and that every human being has an equal *à priori* right to the free employment and development of all the faculties wherewith he or she has been by nature endowed.

Miss Cobbe opens her subject by the somewhat obvious remark that "of all theories concerning women none are more curious than the theory that it is needful to make a theory about them." To which she wittily adds:

That a woman is a domestic, a social, or a political creature; that she is a goddess, or a doll; the "angel in the house," or a drudge with the suckling of fools and the chronicling of small beer for her sole privileges; that she has, at all events, a "mission," or a "sphere," or a kingdom of some sort, if we could but agree on what it is. All this is taken for granted. But as no lady ever yet sat down and constructed analogous hypothesis about the other half of the human race, we are driven to conclude both that a woman is a more mysterious creature than a man, and also that it is the general impression that she is made of some more plastic material, which can be advantageously manipulated to fit our theory about her nature and office, whenever we have come to a conclusion as to what that nature and office may be. "Let us fix our own ideal in the first place," seems to be the popular notion, and then the real woman, in accordance thereto, will appear in course of time. We have nothing to do but to make round holes, and women will grow round to fit them; or square holes, and they will grow square. Men grow like trees, the most we can do is to lop or chop them. But women run in moulds, and we can make them long threes or short sixes, whichever we please.

It is needles to enlarge on the fallacy of this theory against which the voice of mother nature, too little heeded by her children, protests now and then in emphatic tones. As Miss Cobbe says: "They would have been very stiff corsets, indeed, which would have compressed Catharine of Russia into Hannah More, or George Sand into the authoress of the *Heir of Redcliffe*, or which would have turned out Mary Carpenter as a 'Girl of the Period.'"

In pursuance of her theme, the writer describes the generic types of feminine character, and classes them under two orders:

The first order of types or conceptions of female character, are those which are based on the theory that the final cause of the existence of woman is the service she can render to man. They may be described as the "Types of Woman considered as an Adjective."

The second order comprehends those conceptions which are based on the theory that woman was created for some end proper to herself. They may be called the "Types of Woman considered as a Noun.' In the first order we find woman in her physical, her domestic, and her social capacity; or woman as man's wife and mother; woman as man's housewife; woman as man's companion, plaything, or idol.

The three leading types of the first order are briefly analyzed and classed as: the physical theory of the purport of woman's life, which is common to all savages—the domestic theory, which is almost universally accepted by the civilized world, or, perhaps, we should rather say, in the present stage of the world's civilization, and which domestic theory is notably favored by the English nation—and finally the social theory, which is capable of vast variation, and commends itself to many minds. Its most elaborate development is to be found in the writings of Auguste Comte, as described in Mr. Bridge's recent work, *A General View of Comtism.* Comte's theory is carefully considered, and its utter fallacy, flattering though it be, pointed out. The observations made upon the "domestic theory" are especially recommended to those who are addicted to the "exclusive worship of St. Martha."

In the discussion of "Woman considered as a Noun," and that the first end of her being must, therefore, be an end proper to herself, Miss Cobbe queries:

Is that basis a truer one? Shall we be told it is much more beautiful, more elevated, more Christian, to contemplate life as only a service for others, and not a trust for ourselves? There is abundance of sentimental talk of this kind where women are concerned, but is there reason or religion in it? * * * If it be admitted as regards horses and cats, that they were made first for their own enjoyment, and only secondly to serve their masters, it is, to say the least, illogical to suppose that the most stupid of human females has been called into being by the Almighty principally to the end that John or James may have the comfort of a wife; may even that Robert or Richard should owe their birth to her as their mother.

Miss Cobbe goes on to say, in her most solemn manner, that as she believes that the same woman, a million ages hence, will be a glorious spirit before the throne of God, she cannot satisfactorily trace the beginning of that eternal and seraphic existence to Mr. Smith's want of a wife for a score of years here upon earth, or to the necessity Mr. Jones was under to find somebody to cook his food, and repair his clothes. If these ideas be absurd, it follows that we are not arrogating too much in seeking elsewhere than in the interests of Adam the ultimate *raison d'être* of woman. The genuine theory of the final cause of woman is shown by Miss Cobbe to be the "Divine theory of woman's life"—the theory that she, like man, is created first and before all things to "love God and enjoy Him forever," to learn the rudiments of virtue in this first stage of being, and to rise upward through all the shining ranks of moral life to a holiness and joy undreamt of now.

FRESH FIELDS AND PASTURES NEW.

Miss Boucherett's Essay is an answer to the question *How to provide for superfluous women?* The writer clearly proves that the difficulties which beset the path of women, in the pursuit of independence, are not chiefly to be attributed to the disparity of the numbers of the sexes in this country. She shows that

The same difficulties exist in other countries from which there is little or no emigration, and in which the numbers of the sexes must, therefore, be nearly equal; also that single women find it no easy matter to maintain themselves even in those parts of the world where the number of men is larger than the number of women. There is scarcely any emigration from France at the present day, yet M. Jules Simon, Mlle. Daubie, and a host of other writers, proclaim the miserable condition of thousands of *ouvrieres*. New convents are constantly arising, which are used as refuges for superfluous females. Mr. Blomfield, in his work on Brittany, says, "In Brittany the reason which oftentimes fills the convents is poverty, not religion. A man has a large family of daughters, what is he to do with them? The convent offers itself; if he can only get them in, there they are provided for for life."

In Italy it is not denied that one use of convents is to provide a cheap and respectable maintenance for superfluous daughters, yet there is little emigration from Italy. In countries where the men exceed the women in number, as in our own colony of Melbourne, and in the United States, the women still find it difficult to live. Many writers complain bitterly of the sufferings of American women from want of employment. The national plan at present adopted in England for providing for superfluous women is that of shutting them up in workhouses.

The plan which Miss Boucherett advocates so wisely and so well for securing the same object is that of allowing women to engage freely in all occupations suited to their capacities and strength. "The great merit of this plan is that it would put an end to superfluous women altogether by converting them into useful members of society. Thus the beautiful exclamation of the Psalmist: "He openeth his hand and satisfieth the desire of every living thing," would become a real, present fact instead of an abstract proposition of the Divine perfection and benevolence. The "Hand" is ever "open," but hitherto women have been debarred from their share of its bounties by the institutions of society.

THE DUTY OF WOMEN AS VOTERS IN MUNICIPAL ELECTIONS.

I mentioned in a former letter that this franchise, in corporate towns, is now possessed by women in England. The following excellent letter preparatory to the exercise of the right, at the annual elections, which take place in November, has just appeared in one of our local journals:

MUNICIPAL FRANCHISE.—*To the Editor of the Examiner and Times:*—SIR: Under the provisions of an act of Parliament passed the last session (32 and 33 Vic., ch. 55), women rate-payers are now equally qualified with men to vote in the election of town councillors, auditors, and assessors. It is to be hoped that women will fully understand their duty in this matter, and use their best efforts to secure in each municipality a greatly improved local administration. They should vote only for those men who will bring honesty, public spirit, business capacity, and real intelligence to the conduct of local matters. The question of a just assessment and wise administration of the rates, of the cleanliness and order of our streets, of the health of our population as affected by drainage, overcrowding and general neglect of, or attention to sanitary law, concern women just as much as men, perhaps in some respects even more. It has long been held by some thinkers that parliamentary institutions must finally give way under the severe strain put upon them, unless some means could be found of relegating to local action the care of some of those interests which are not of imperial or national concern, at least not in the sense of centralization. If this cannot be done, the amount of time spent every session on the minor matters of legislation will rapidly increase, and the nation must suffer either from the neglect of great interests or from careless legislation upon minor matters which are yet of great importance.

What is wanted is a thorough and comprehensive reconstruction of our municipal organizations. Local politics, using the word in no party sense, would then afford the best training possible for an approach to the study of imperial politics. True, human sympathy begins in a narrow circle, and widens outward and ever outward. If such a reconstruction should be at hand—and it is possibly nearer than we think—it would be well to be prepared for it, and to secure that our existing local administration shall be as good and as effective as possible.

As an indication of the possible course of future municipal work, it may be noticed that on the 2d of August Lord Stratheden laid on the table of the House of Lords a bill giving to Town Councils power to support schools for children from 6 to 10, and night schools for those from 10 to 14, and also giving to these bodies a discretionary power of making attendance compulsory. The bill was read a first time, and will no doubt be brought forward again after the recess. To some, at least, it appears most desirable that, before committing the whole nation to a scheme of compulsory school attendance, it would be well to try it in detail, the more so as the task of enforcing such attendance will necessarily fall upon the local authorities. But whether this be so or no, it is plain that the work now entrusted to local government is very important, that it will tend to become more so; and if this be the case, it is surely unnecessary to remind the women of Manchester, that they are bound to use their dignity and their power of citizens as a trust for the good of others.

Yours, A CITIZEN, ALTHOUGH A WOMAN.

GENERAL PERRONET THOMPSON.

Thirty-seven years ago, in the *Westminster Review* for April, 1832, appeared an article by Gen. then Col. Perronet Thompson, which contains these words: "THERE CAN BE NO DOUBT THAT THE POLITICAL INEQUALITY OF WOMAN IS A REMNANT OF THE BARBAROUS STATE, WHICH WILL BE REMOVED EXACTLY AS THAT STATE IS RECEDED FROM, AND THAT A TIME WILL COME WHEN THE EQUAL RIGHTS OF WOMAN WILL BE MADE A POWERFUL LEVER BY SOMEBODY." The writer of these remarkable words, who was a consistent champion of political and commercial liberty, has this week been gathered to his fathers at the ripe age of eighty-six years. His name, intimately associated with the struggle for free trade, and with the suppression of slavery, recalls to the minds of his contemporaries the incidents of a long and useful life. As a member of the Anti-Corn Law League, he brought to bear a powerful intellect and a force of will, rarely to be met with, in the seven years war for untaxed bread, in this country. When his stalwart figure and erect head appeared at the front of the platform a smile of satisfaction lighted up the vast multitude—for those meetings often numbered five thousand hungry people. As his keen military eye surveyed the audience, an electric thrill of expectation ran through the meeting, for all felt that a master mind was there whose pungent periods, at once witty and wise, furnished food for the reason rather than flowers for the imagination. But it was in society that Gen. Thompson's stores of knowledge and experience appeared most inexhaustible. Europe, Asia, Africa and America had each yielded up to him treasures of thought, or materials for thought, and his eminently practical faculty enabled him to use them to good purpose. I met him first some twenty-five years ago, at a friend's house in Braughton. The party, in the parlance of the day, was "a dance," not "a ball." Mrs. W., our hostess, was famous for the simplicity and sociability of her parties. She was a leading member of the Ladies' Committee which did such good service in the cause of that period, and by her energy, had earned the title given her by her friends of the "Napoleon of the League." Col. Thompson was proud to serve under her. Leaguers always assisted at her parties, and were received as honorary members of her "Botany Class," and her "Glee Club." On the evening in question not the singing round the piano, nor the botanical specimens and the new chalk drawings, not the mazes of the dance, nor even the dear little children who crept down stairs in their flannel night gowns to peep in at the drawing-room door, and were caught and carried up again by "papa," were my attraction. I was rivetted to the sofa where Col. Thompson fascinated a circle by his conversation. Whether he spoke of women's capacity for culture, of the highest order, instancing the triumphs made by women, or described our sisters in Africa and India, or demanded justice for the English laborer and the down trodden slave of America, he judged all by the Higher law, and though many heads might differ from his conclusions, he found a witness in every heart.

Gen. Thompson left Cambridge at the age of nineteen with the wreath of a Seventh Wrangler round his brow. He entered the navy, and after four years' service became a soldier and served in South America. In 1808 he was sent out, by the influence of Mr. Wilberforce, to be Governor of Sierra Leone, and exerted himself so vigorously in putting down the trade in slaves that he was recalled by the government. At the peace of 1814 he was promoted to the rank of Captain. In 1815 he went to Bombay, and having learned Arabic, was employed as an interpreter in the treaty with the Wahabee tribes of the Persian Gulf. He was present at several encounters, and took a principal part in negotiating the treaty with those tribes in which, for the first time on record, the slave trade was declared to be piracy. In 1825 he became Lieutenant-Colonel, and settling in England, he cultivated the acquaintance of legislators and men of letters—among others of Jeremy Bentham. He then began to contribute to the *Westminster Review*, of which he became editor and proprietor. He published numerous pamphlets on Political Economy, and his famous *Corn-Law Catechism* did more than any other single publication to undermine the Protectionist system of commercial policy. His *Essays on the Enharmonic Theory of Music*, on *Geometry*, on *Education*, *Utilitarianism*, and almost every social question, fill many volumes. A series of letters to the papers on the late war in the United States are among his latest productions. He was Member of Parliament for Hull, the home of his childhood, and afterwards for Bradford. He was a staunch reformer, and a friend of liberty and light. He was one of the earliest, as well as ablest, of the advocates of free trade, and he was thoroughly consistent in his principles. Although his experience of the dark side of human nature filled him with a profound sadness, at the powers of evil permitted in the providence of God, he was always ready to lead the forlorn hope in the onslaught against them. I think we may use in his behalf the elegy on another hero in a different field:

Like as a star
That maketh not haste,
That taketh not rest,
Was he ever fulfilling his God-given best.

THE RACES BETWEEN OXFORD AND HARVARD.

Oxford has won the Boat Race, but you can spare us that small Rostral crown, as the more glorious civic Wreath belongs to Harvard for conferring the freedom of her College Halls upon women. Let Oxford see to it that she catches up her rival in that Race!

Ever truly yours, REBECCA MOORE.

ONE of Burlingame's Mandarins is a correspondent of a Chinese paper. He writes up Parisian life and manners as it appears to him, unconscious of the satire, on what we call "fashionable society." Hear him:

We have dined at their tables, at which the stomach is expected to receive with pleasure some thirty different objects of food, and perhaps ten different liquids. They have the same capacity as our pigs.

The women at balls came half undressed, that is to say, the upper part of the body was wholly exposed, but they are jealous of showing their feet, and seem to desire to hide the floor also, as each woman drags about with her a long robe, on which it is not etiquette to place your shoe. Their eyes are painted round (not all of them), and they use coloring for their lips, and pearl powder for various exposed sections of the frame. They purchase the hair of the dead, and artists work it into various designs; then the women put it on their head with flowers; and yet they are not a dirty people. The high caste women are allowed every license.

MISS JENNY LANDSMAN has successfully filled two engagements in Italy, one in Milan and one at the Royal Opera House at Turin. She received a diploma from the Royal Conservatory of Milan. Maurice Strakosh, who watches every fresh voice closely, has offered her 5,000 francs per month for a two year's engagement.

A NEW Republican Club has just been organized at Alicante, in Spain, composed and officered entirely by women.

The Revolution.

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THE FIFTEENTH AMENDMENT.

All wise women should oppose the Fifteenth Amendment for two reasons:

1st. Because it is invidious to their sex. Look at it from what point you will, and in very aspect, it reflects the old idea of woman's inferiority, her subject condition. And yet the *one need* to secure an onward step in civilization is a new dignity and self-respect in women themselves. No one can think that the pending proposition of "manhood suffrage" exalts woman, either in her own eyes or those of the man by her side, but it does degrade her practically and theoretically, just as black men were more degraded when all other men were enfranchised.

2d. We should oppose the measure, because men have no right to pass it without our consent. When it is proposed to change the constitution or fundamental law of a state or nation, *all the people* have a right to say what that change shall be. Judge Beach Lawrence, in a letter to Charles Sumner, said: "In the revision of a state constitution, the state is for the time being resolved into its original elements, and all the people should have a voice in framing the fundamental laws that are to govern them." And this is the opinion of many other able men.

This principle was recognized in Rhode Island, when about to frame her first constitution, in 1842, and in New York, in 1801 and 1821, when it was proposed to extend suffrage to all white men without a property qualification. It was then decided in these states that all men, black and white, had a right to vote for delegates to their constitutional conventions, and to be delegates themselves; so sacredly are the rights of men regarded in framing the fundamental laws under which they live.

The question is pertinent. If the poorer classes of ignorant men had so much consideration in amending a state constitution, how comes it that women of property and education, in every way the peers of their rulers, should not have a vote, when the fundamental law of every state in the Union is to be so changed as to leave their sex the only serfs and subjects; to consummate their degradation to all the men of the nation, black as well as white, foreign and native, the washed and the unwashed, the learned and the unlearned, the virtuous and the vicious, the drunk and the sober, in fine, to everything that calls itself man? Such is the Fifteenth Amendment. We insist that the several Legislatures have no right to ratify this proposition of "manhood suffrage" without the consent of the women of their respective states.

Should not the rights of native-born American women of property and education, who possess all the requisites for good citizens, be as sacred in the eyes of their sires and sons a are those of ignorant natives and foreigners? And would not they who have always breathed in the spirit of our institutions vote more wisely and faithfully for their support and success than could those who know nothing of our history, the principles of our government, or those points in which we differ from all the nations of the earth?

Man, or the brute force element, has already brought our government to the very verge of dissolution, and we can hope for no improvement by increasing the same kind of power; hence, for the safety of the nation, as well as woman's protection, we should resist the establishment of an aristocracy of sex on this continent.

If women understood this pending proposition, in all its bearings, theoretically and practically, there would be an overwhelming vote against the admission of another man to the ruling power of this nation, until they themselves were first enfranchised.

There is no true patriotism, no true nobility in tamely and silently submitting to this insult. It is mere sycophancy to man; it is licking the hand that forges a new chain for our degradation; it is endorsing the old idea that woman's divinely ordained position is subject at man's feet, and not on an even platform by his side.

By this edict of the liberal party, the women of the republic are now to touch the lowest depths of their political degradation.

When it was proposed to make a white male aristocracy in Rhode Island, in 1842, abolitionists and black men saw the insult to the black race, and resisted the proposition tooth and nail. Wendell Phillips and Abby Kelley said nothing then in their conventions about its being "a grand step in civilization" to enfranchise all white men, nor were resolutions of rejoicing at such a proposition ever passed in their meetings, because they saw the measure was invidious to the negro. Just so, if women had proper self-respect, and were wide awake to the bearing of principles, they would resist the passage of the Fifteenth Amendment, because it is invidious to their sex;—and no party pretensions, however humane or philanthropic, can ever make it otherwise.

JACOB BRIGHT.

While in this country the great West as well as the East is all alive with Woman"s Conventions, here, there and everywhere, the plucky women of England have actually taken old John Bull by the horns, and are voters to-day.

Thousands of women are already registered on the burgess-roll, declared legal voters, and will soon exercise that right in many of the chief cities of the United Kingdom.

For this the women of England are, in a measure, indebted to Jacob Bright, who, during the last session of Parliament, suggested an amendment to a bill regulating suffrage—that all women who possessed the same qualifications as men should have the right to vote for municipal officers. We shall look with intense interest for the first election, when these new voters go to the polls, and with a new sense of humiliation that America, with all her boasted liberty, so amends her National Constitution to-day as to exalt every type and shade of ignorant manhood, foreign as well as native, above the heads of the proudest and most gifted women of this republic.

In the consideration of the pending Fifteenth Amendment, let not our tenderness for the black male blind the women of the nation to the proposed insult and degradation to themselves.

Do those women, who are shouting Hallelujahs for "manhood suffrage" and voting it in their conventions, really believe that in proportion as male voters are multiplied, our laws will become more just and humane? What new element will Hans, Sambo, Patrick and Yung Fung bring into government that is not already there? And what new dignity or consideration will women have when every foreigner, fop and fool can look down on her as an outlaw, a serf, subject to his rule? This proposition of "manhood suffrage" should be spurned by every woman from Maine to Louisiana. Because our fathers, husbands, brothers, or sons may be office-holders or office-seekers is no reason why we should stand silent witnesses of this wholesale desecration of womanhood. Be not deceived with promises of Abolitionists and Republicans, that if woman will consent to this temporary degradation, in due time she, too, will be exalted. Remember in securing "manhood suffrage" we are forging new chains for ourselves, bowing our heads to an ignorant class of rulers, who know no law but force, and consenting to the old idea in government—that man was made to rule, women to obey. It is from no hostility to the black man that we oppose the Fifteenth Amendment, but for its invidious bearing on woman. There is not a wise man in this nation that would not admit to-day that in extending suffrage it would have been infinitely better for our country to have given it to women of property and education than to all men without any qualifications whatever, for the simple reason that there is sex in mind.

Woman's thought is as necessary in building up a just government and true religion, as is her presence in the constitution of the family, hence we should insist on our right, first preeminently, because it is vital to the preservation of our institutions. It is the new element we need in all our educational, sanitary and criminal legislation, in Finance, Trade, in Wall street and Washington.

Our material interests languish to-day for an infusion of the moral and spiritual forces bound up in woman's soul, which we would fain see recognized in all the practical affairs of life.

PRINCIPLES, NOT POLICY.

The Western Conventions, lately held in Chicago, Cincinnati and St. Louis, have been attended with the deepest interest and enthusiasm, and the most flattering results.

The last held in St. Louis, on the 6th and 7th of October, was considered by its friends there a grand success. Mrs. Howe, Miss Anthony, Judge Waite, Sharon Tyndale, Mrs. Livermore, Mrs. Cole, Miss Phebe Couzens and Lily Peckham were the chief speakers. The usual arguments were presented in the usual way, and a series of able resolutions, from a new standpoint, were brought forward by Mr. Minor, claiming that woman already has the right to vote, but as we publish them in another column, our readers can judge whether they are sound for themselves.

At St. Louis, as everywhere, the Suffrage Association shows signs of dissension and division. Its President, Mrs. Minor, instead of presiding, as is the custom, and as it was her right and duty to do, was persuaded to resign her place to a stranger, whose voice could not be heard ten seats from the platform. We are sorry to see that in our late conventions a system of

pipe-laying has fairly begun, to push forward some persons and pull down others, and a determination that in our speeches, resolutions and discussions we should reflect the sentiments and measures of the republican party on the question of Suffrage, and that at no time should the rights of woman ever be pressed to the detriment of the black man.

It is well for those who would press Woman's Suffrage first, last, all the time, to take a glimpse behind the scenes at the causes now at work to divide our forces and impair our strength.

1st. Woman's Suffrage is to be the next great political question by which the liberal party of the no distant future will win success. Some Republicans propose to do this thing, but they are not quite ready, they want to wear out the old hat before they buy a new. They want to make the negro last as long as he can. It is better to hold on to the Fifteenth Amendment than to take up Finance, or any live issue that might split the party. In the meantime, the women must accept promises of good things to come, forget the wrong the party has already done them, and joyfully help it finish its work of making all men the political superiors of all women. We have the wives of Democrats as well as Republicans in our movement, and many who are entirely indifferent to both parties; while all agree on Woman's Suffrage they are divided on everything else. There is no more reason why Negro Suffrage should be a test of fellowship on our platform than Woman's Suffrage should be on the Anti-Slavery platform. It would be just as legitimate to divide our ranks on Prohibitory laws, Finance, Peace, or any other party questions.

2d. Another cause of division is, that many of the new converts, being persons of wealth, refinement, and cultivation, desire to make the platform highly respectable, fashionable, unobjectionable in all ways, by lopping off everything and everybody with rough points, angles and idiosyncracies, whereas, the old workers, like the soldiers in the late war, are ready to march beside any one that will fight for Woman's Suffrage. Our faithful, self-sacrificing Proprietor, even, is coming to be considered not sufficiently ornate in manners, speech, and appearance, for the platform in some latitudes. We would humbly suggest to managers and manœuverers to trust the audience to put down those whom they do not like to hear. The people generally do not care so much for æsthetic culture as they do for common sense, earnestness and facts.

A WOMAN'S A WOMAN FOR A' THAT.

It is a great trial to many of the new converts to our cause, that a woman arrayed in Bloomer costume occasionally graces the platform in our conventions.

Mary Walker arose in the late St. Louis convention, merely to give notice of a meeting, whereupon the convention was summarily adjourned, and the dear sisters fled from the platform. This was neither wise, humane, or well-bred.

Good Lucretia Mott, once presiding in a convention at Washington, under a similiar visitation, promptly quieted the agitation on the platform, and protected the speaker in her right to be heard, until she wandered so far from the question before the convention that she was obliged to call her to order and dispose of her in a parliamentary way.

With the many wrongs and oppressions that our sex suffer to-day, we need not wonder at any peculiarities, idiosyncracies, or mental aberrations in women, and when any such, through great tribulation, come to our platform, let us treat them as tenderly as we best can. If thereby a little ridicule fall on us and our cause, no matter, let us sacredly protect the rights of the humblest, and always manifest some *esprit de corps* for our own sex under all circumstances. Mary Walker's dress is far more sensible and convenient than the style usually adopted by women, and was gracefully worn years ago by Lucy Stone, and others, both on the Anti-Slavery and Woman's Rights platform.

Charles Burleigh and John Hutchinson, with their long beards and ringlets, were quite as peculiar at one time as Mary Walker is to-day, yet William Loyd Garrison or Wendell Phillips never thought of adjourning a convention or leaving the platform because they came to it to speak or sing or give a notice of a meeting or concert. Abolitionists used to treat all men and women who came to their platform with a divine patience, and the poorest, scarred, jaded, runaway slave who came there, with broken English and bad grammar, to tell of his wrongs, was welcomed with a tenderness and consideration that might with profit be imitated by women in their treatment of their own sex to-day.

We regret to hear so much said just now about the importance of keeping our platform clear of all humble, plain-spoken, uncultivated people, as this is always the class that most gladly accepts the gospel of reform, and labors most self-sacrificingly for its success. In the words of Julia Ward Howe's exquisite lyric, read at St. Louis, let us one and all resolve that

We'll straiten the path of duty, and doctrine make one for all,
Each may hope for and do his utmost, by his own worth stand or fall;
We'll not lift men for their features, nor lower them for their skin;
But look to the great soul-father, in whom we are all of kin.

LIZZIE M. BOYNTON.

Miss Boynton of Crawfordsville, Indiana, is one of the promising young women who are taking the lecture platform this winter. She fully and grandly committed herself to woman's enfranchisement both at the Chicago and Cincinnati Conventions. The titles of her lectures are "Before Suffrage, What?" and "An Hour with the Strong-minded." The former she has just delivered before the Young Men's Christian Association at Lafayette, Indiana. One of the journals of that city says:

The lecturer more than met the expectations of her friends, and no one, even of those entertaining views antagonistic to those expressed in the lecture, could fail to admire the calm, clear, dignified and elegant manner in which the subject was presented. Miss Boynton is one of the few women who can stand before an audience complete mistress of the situation, and at the same time lose none of her womanliness. She indulges in satire without extravagance, sarcasm without offensiveness, and wit without pedantry—rare combinations in a speaker. The drift of her lecture, as suggested in the heading, was an appeal for a higher standard of education for the female portion of our country. She was impelled by thoughts that could not longer remain unspoken, and had in view the enfranchisement, not merely of woman, but of humanity.....The lecture was, in short, a strong, earnest, well delivered, and well received appeal for a higher education and a nobler aim in every one's life work, and we feel sure that no one left the hall without feeling that it was good to be there.

The young men's Christian Association of Indiana and the nation will do well to add Miss Boynton to their lists of lecturers for their winter's course.

A NEW LECTURER IN THE FIELD.

Clinton Female Liberal Institute,
Clinton, N. Y., Oct. 8, 1869.

Dear Revolution: I recently had the pleasure of being numbered among the guests at a birthday gathering, convened in honor of Mrs. Celia Burleigh, at Marinus Hubbard's hospitable homestead near this village, at which charming rural retreat, the lady whose name I have mentioned has been passing the summer. Upon this most interesting occasion, Mrs. Burleigh being urgently solicited by her friends, read her lecture, entitled "Womanhood," which she has prepared for delivery during the approaching lecture season. The lecture is a "good, beautiful, and true" setting forth of the present humiliating position of woman in the social scale, and a brilliant picture of the one to be occupied by the "Coming Woman," so longingly looked for, and whose resounding footsteps are even now heard approaching! Her stately and lovely form will soon appear! Her beaming, ennobled and *redeemed* features, gladden our so weary vision! Be not dismayed O! ye devoted laborers for the cause of woman, by the attacks, ferocious and persistent, of its enemies, nor yet disheartened by obstacles manifold, and seemingly almost insurmountable, to its growth. In due time, and that right speedily, ye shall reap!

But "*revenons*," Mrs. Burleigh's manner is graceful and at the same time impressive, her delivery intensely earnest, at times impassioned and thrilling. Her friends, favored upon the occasion to which I have referred, bespeak for her many opportunities to read her lecture before the various associations throughout the country, and predict confidently for her in that event, great usefulness, entire success as a lecturer, and for her auditors, choice entertainment and valuable information.—"pleasure and profit."

"*En passant*," among the birthday offerings laid before the queenly lady whose praises I sing, was a noble poem from the pen of her husband the well known lecturer, "feuilletonist" and poet, Wm. H. Burleigh. It was a glowing tribute to the exalted merits, the tenderly appreciated worth of the woman and the wife, the tribute of a *lover*, albeit for four years the *husband* of her whose beauties he embalmed in verse. Alas! that I should say a lover *albeit* a husband! May heaven speed the "Coming Man!" that she whose near approach I have heralded may find a fitting mate!

Hopefully, Louisa Holden Dent.

The following worthy notice of the lecture mentioned above, was clipped from the Watkins *Express*, a Republican paper edited by L. M. Gano.

Mrs. Burleigh's Lecture.—Mrs. Celia Burleigh, of Brooklyn, delivered a lecture on Womanhood, at Freer's Hall, in this village, on Tuesday last, to a very large and appreciative audience. In fact the Hall was filled to its utmost capacity. We have not the leisure to give even a brief synopsis of Mrs. Burleigh's address, and even if we had, no mere outline could do it justice. To be appreciated, it should be heard. We will only say, that in our judgment, and in the judgment of the multitude who heard it, so far as we have heard an expression on the subject, it was throughout most pertinent and able. Its literary composition was faultless; its logic irresistible; and its positions, in reference to what should be the social and political status of woman, so well fortified and sustained as to render it very difficult, if not impossible, to successfully assail them. In this community Mrs. Burleigh has made a "palpable hit," and has set many a person thinking, who perhaps never thought

before on this subject. This question of Womanhood or the advancement of woman to a much higher social and political position than she now occupies, is destined to be among the most prominent living issues of public discussion for the next several years to come. It will have to be met and decided, and we predict that the lady whose name heads this article, will be found one of the most prominent and able of the affirmative advocates.

MAKE THE TRIAL.

St. Louis, October 14th, 1869.

Dear Revolution: I wish to say a few words about the action of the Woman's Suffrage Convention just held here. It is everywhere spoken of as a complete success, both in point of numbers and the orderly decorum with which its proceedings were conducted. But I desire to call special attention to the resolutions adopted. When I framed them, I looked beyond the action of this Convention. These resolutions place the cause of equal rights far in advance of any position heretofore taken. Now, for the first time, the views and purposes of our organization assume a fixed purpose and definite end. We no longer beat the air—no longer assume merely the attitude of petitioners. We claim a right, based upon citizenship. Those resolutions will stand the test of legal criticism—and I write now to ask, if a case cannot be made at your coming election. If this were done, in no other way could our cause be more widely, and at the same time definitely brought before the public. Every newspaper in the land would tell the story, every fireside would hear the news. The question would be thoroughly discussed by thousands, who now give it no thought—and by the time it reached the court of final resort, the popular verdict would be in accord with the judgment that is sure to be rendered.

If these resolutions are right, let the question be settled by individual determination. A case could not be made here for a year to come, but you could make one in New York at the coming election. Respectfully, Francis Minor.

Mrs. L. D. Blake.—This lady is to take the stand on the first of November for Woman Suffrage. Mrs. Blake is a well educated and talented woman, in the very prime of her usefulness. She is in good earnest on the subject of Woman Suffrage, and is determined to do valiant service in winning the cause she has recently espoused. Since her first appearance among us as an advocate for woman, she has improved in her public address more rapidly than any other woman we know, and we confidently predict for her a brilliant success. We urge the friends who want to hear a good thing pleasantly said by a lady, to go and hear Mrs. Blake. Her first lecture will be given in Alleghany County the first of November.

The Lady readers of The Revolution wishing Boots and Shoes for themselves and families can obtain all the various kinds for Ladies, Misses, Gents and Boys, Beautiful in style, Excellent in quality, and Moderate in price at Miller & Co.'s, 3 Union Square, N. Y.

Woman's Work and Woman's Culture.—We call the attention of our readers to our English Correspondent's (Mrs. Moore) review of the above-named work, edited by Josephine E. Butler, a copy of which we will present to the person who will send us four new subscribers and Twelve Dollars.

WASHINGTON CONVENTION.

The Executive Committee of the National Woman's Suffrage Association hereby call a Convention to be held in Washington on the 19th and 20th of January next, at 10 o'clock.

The object of this Convention is to secure the Elective Franchise for Woman, therefore all who are in favor of this object are invited to become members of the Convention without respect to party, creed or sect.

The various Woman Suffrage Associations throughout the country are requested to send delegates to the meeting.

It is expected that the States now organized under the National Woman's Suffrage Association will be fully represented by well-chosen delegates from each state, and also that the remaining States and territories will, previous to that time, be so organized as to send their delegates.

The utmost exertion will be made by the Committee to make this meeting a truly National Convention.

The complete list of speakers will be published as soon as the committee receive answers from persons invited to address the meeting.

Elizabeth Cady Stanton, Pres.
Charlotte B. Wilbour, Sec'y.

Providence.—The annual meeting of the Rhode Island Woman Suffrage Association is in session to-day, Oct. 21st, Paulina Wright Davis, President. Celia Burleigh, Charlotte Wilbour, Theodore Tilton, Thomas W. Higginson, Thomas Davis, the Editor and Proprietor of The Revolution will be the chief speakers.

By an unaccountable blunder the notice was omitted last week.

Hartford.—On the 28th and 29th a Woman's Suffrage Convention will be held in Hartford, Ct. The moving spirit there is Isabella Beecher Hooker.

The Working Women of Massachusetts are holding a mass meeting in Faneuil Hall to-day and to-morrow.

Thursday, Nov. 18th, is the National Thanksgiving Day.

THE ST. LOUIS CONVENTION.

The first Woman's Suffrage Convention ever held in the city of St. Louis, or the state of Missouri, assembled in Mercantile Library Hall, at 10 Wednesday a.m., October 6th. On the platform were Julia Ward Howe, of Boston, Lillie Peckham, of Wisconsin; Miriam M. Cole, of Ohio; Mary A. Livermore, Hon. Sharon Tyndale, Judge Waite, and Rev. Mr. Harrison, of Illinois; Susan B. Anthony, of New York. The officers of the Woman's Suffrage Association of Missouri—Mrs. Francis Minor, President; Mrs. Beverly Allen, Vice-President; Mrs. Wm. T. Hazzard, Secretary; and Mrs. Geo B Hall, Treasurer; Miss Mary Beady, Miss Phœbe Couzens, Mrs. E. Pitman, Mrs. Alfred Clapp, Miss A. L. Forbes, Isaac H. Sturgeon, Mrs. J. C. Orrick, Mrs. R. J. Lackland, Francis Minor, and many others.

The Convention was called to order by the President of the State Association—Mrs. Minor—who courteously conferred the honors of her office upon Julia Ward Howe. Mrs. Minor then opened the meeting with prayer, earnestly asking that the women who had enlisted in this great work for the freedom of their sex might have patience and fortitude to meet and overcome all the difficulties which lay before them, and concluded as follows: "O Thou, who in times past didst send Deborah to lead the armies of Israel, grant that the women of this our day may be so panoplied in the armor of Justice and Truth, that they may contend successfully against oppression and wrong wherever they may be found. Send upon our councils a spirit of harmony, put away far from us all jealousy and self-seeking, and let us work as those who must give direct account of their stewardship."

The Convention lasted through that and the following day and evening. The evening audiences were perfect jams, the day sessions fair, the addresses by Mrs. Howe, Cole, Livermore, Peckham, Couzens, Judge Waite, Mr. Dexter, Mr. Harrison, were all first class. The resolutions drafted by Mr. Minor were something new, assuming that women had had the *constitutional right* to vote from the beginning, that the thing to be done is to *take it*, and if rejected carry the case into the courts. They are as follows:

Whereas, In the adjustment of the question of suffrage now before the people of this country for settlement, it is of the highest importance that the organic law of the land should be so framed and construed as to work injustice to none, but secure as far as possible perfect political equality among all classes of citizens: and,

Whereas, All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the state wherein they reside; be it

Resolved, 1. That the immunities and privileges of American citizenship, however defined, are national in character and paramount to all state authority.

2. That while the Constitution of the United States leaves the qualifications of electors to the several states, it nowhere gives them the right to deprive any citizen of the elective franchise which is possessed by any other citizen—to regulate, not including the right to prohibit the franchise.

3. That, as the Constitution of the United States expressly declares that no state shall make or enforce any laws that shall abridge the privileges or immunities of citizens of the United States," those provisions of the several state constitutions that exclude women from the franchise on account of sex, are violative alike of the spirit and letter of the Federal Constitution.

4. That, as the subject of naturalization is expressly withheld from the states, and as the states clearly would have no right to deprive of the franchise naturalized citizens, among whom women are expressly included, still more clearly have they no right to deprive native-born women citizens of this right.

5. That justice and equity can only be attained by having the same laws for men and women alike.

6. That having full faith and confidence in the truth and justice of these principles, we will never cease to urge the claims of women to a participation in the affairs of government equal with men.

The St. Louis *Democrat* speaks of the Convention as follows:

Readers of our report have doubtless been interested to observe the fair spirit and dignified manner of the Woman Suffrage Convention, and the ability displayed in some of the addresses. It is but due to the managers to say that they extended most courteous invitations to gentlemen not identified with the movement, to address the convention, and state freely their objections to the extension of the franchise. Of those invited some are prevented by duties elsewhere from attending. Others, it may be, feel that it would scarcely be a gracious thing, in spite of the liberality of the invitation, to occupy the time of a convention in favor of the extension of the franchise with arguments against it.

But the objections which after all probably have most weight with candid men are those

which it is not easy to discuss in public, namely, "Will not extension of suffrage to women have an injurious effect upon the family and sexual relations?" "Will not the ballot be used rather by that class who would not use it wisely than by those who are most competent?" We do not argue these questions, but are sure that some frank discussion of them, however delicate the subject may be, is necessary to convince the great majority of those who are still doubting or opposed. Meanwhile the reports are of interest, and reflect no little credit upon the women of this city who have taken so prominent a part in the movement.

THE CALIFORNIA STATE ASSOCIATION.

From the San Francisco Saturday Mercury.

The Women's Suffrage Association met at their usual place, Merchantile Library Building, last Saturday afternoon. The question of limited and unlimited suffrage was fairly discussed—the majority of the women advocating universal suffrage. Many of the arguments in favor of an educational standard for men and women were well received. Still, when the votes were cast, there was an overwhelming majority for universal suffrage. We publish a letter written by one of our absent members, which covered much of the ground of debate. The Association meets at the Merchantile Library this afternoon. We hope women interested in our cause will not fail to join us at their earliest moment. We are thoroughly in earnest in this great work, and *now* is the time for action.

San Francisco, Sept. 25, 1869.

Mrs. M. E. Blackmar, *Recording Secretary Woman's Association:*

Dear Madam: Your note of request is at hand. Please accept my thanks for the same, also my apology for not complying, as I have been compelled to keep my bed for the last four days. I assure you I would most willingly add my mite of labor to any business you have in hand. You say very properly, that "important business will be discussed." As I have learned from another source the subject to be discussed, I will briefly give you some of my ideas of the same. The subject of qualified suffrage *versus* universal suffrage, is, indeed, an important one. And when I reflect that ancient law-makers and modern statesmen, political connoisseurs, have so long and often stumbled and erred in their debates upon this grave question, while we as amateurs—not even that, only babes and sucklings, in a political sense—undertake to grapple with it,—for me, I feel awed by the magnitude, the illimitable length and breadth of the field that stretches before the mind's eye, as I look and reflect; and I fain would leave even the discussion of such a subject to wiser and more experienced counsels. In all nations and governments there are two elements to be considered, and in anything like a free government, the time has come (as women are just now earnestly maintaining) to be consulted. And, however pleasant it might be for the superior element or class to stay the flood-tides of ignorant demagogue-led hordes, that almost outnumber and overwhelm the intelligent and conscientious electors of our own country, who or what legislative power is sufficient in the wisdom of experience and example, or great enough with the spirit of prophecy, to dare to say where fitness of franchise begins and unfitness ends? And if to-day, as John Randolph said, votes could be weighed instead of counted, and it should be that mind and intelligence should vastly preponderate and outweigh the rabble vote, who could say that qualified suffrage for man or woman would be wise, just or politic? The first glance at a Woman's Suffrage platform, complete and perfect, qualified and adorned by a certain standard of useful and substantial intelligence, seems so rational, so consistent, so admirable and alluringly beautiful, as to almost take captive one's better judgment, and banish all fears that any evil or wrong could mingle with or array itself against such a statute should it become such. But will it become us, while we are clamoring boldly for equal rights, to say in the same breath—Rights for only a part of us? Will we not array against our effort a more formidable, envious and dangerous foe to a speedy victory and a peaceful enjoyment thereafter, in our own sex, than we now have to contend with in the other. My delighted fancy would instantly respond and fraternize with the intelligent, qualified suffrage movement, but my better judgment would say—Universal Suffrage! Freedom to all! We cannot, we will not abuse the sacred trust, more than man has.

Yours for the Cause, Helen Davis.

THE BUREAU SUFFRAGE MEETING.

The Wednesday p.m. meeting at the Woman's Bureau, Oct. 13th, was spirited. Mrs. Stanton opened the meeting, and said, as regards the registry question, discussed at a previous meeting, she was in favor of women registering their names. In England they were doing this, and many were actually voting. Dr. Root of Kansas had lately informed her that women voted in that state upon the most important points of government. No liquor license could be obtained but by the consenting vote of one half of the women 21 years of age. She was sure that if the Massachusetts women had the ballot the prohibitory law would have been carried long ago.

Miss Anthony, just returned from her western trip, gave a glowing account of the St. Louis Convention. She read their resolutions, characterizing them as the best she had ever seen. Woman had a *constitutional* right to vote, and men were acting unjustly and illegally in disregarding that right. She demanded that Congress should define its idea of a republican form of government. She spoke of the large number of conventions that were to be held all over the country, and said that the spirit of the western women was earnest work.

Mrs. Stanton said it was generally supposed that women couldn't vote because the Constitution tacitly forbid it by saying nothing about women. We must war against this accepted idea. We are indebted to the liberal Republican party for puting the word "male" into the Federal Constitution—that party whose opinions the women are expected to echo!

Mrs. Stanton then introduced Miss Shirley Dare, expressing her happiness at welcoming the young lady to the platform. Miss Dare said that in answer to the question, What shall we do to win Suffrage? she would say don't petition for it. We should take so dignified a position that men would petition us to vote. Women should accumulate power of property and personal influence, and then they would be heard. When the women say to their legislators, we represent so many millions of dollars, so many factories, etc., when they have shown that they can work for themselves, they will be permitted to work for others. Women were already exerting a great influence in politics. She knew several to whom men went for advice. She advised young women of leisure to go to work for themselves. She wanted women to have better business habits, and to cultivate more *esprit du corps*. She believed in moral gravitation; the world tends to the right; what they desired would come in time. Women should have more individual strength. Whether they have the ballot or not, there's nothing to prevent women from going to work and taking a great many good things. She thought that all this opposition was a stimulus to women, and that they wouldn't value the ballot if they got it too easily. She wanted women to universally seek more renown in domestic employments. Whatever a woman can do well is creditable. She mentioned a lady of great talent and culture, a relative of George Peabody's, who always rose at five o'clock in the morning, churned her own butter, and worked half the day. All the rest of the time she devoted herself to literary pursuits and to society. She was sure that not a man in Miss Peabody's town would challenge her vote, were she to present it.

Remarks were further made by Mrs. Blake, Mrs. Wilbour and Mrs. Stanton, when the meeting adjourned to Wednesday, p.m., October 20th.

WORKING WOMEN'S ASSOCIATION.

The Working Women's Association held its regular meeting, Thursday evening, the 15th inst., at Plimpton Hall, Susan B. Anthony in the chair; she said: Two weeks ago the Incorporators voted to receive the Association, but the Association did not vote itself into the Incorporation. Therefore, the first thing in order this evening is the vote on that question.

On motion of Mrs. Hanks, the Association voted itself into the incorporated body under the legislative act passed April 19th, 1869, after which the officers proposed by the directors at the last meeting were accepted, and Miss Anthony introduced the new President, Eleanor Kirk, with a good word for her fitness for the post. Mrs. Kirk thanked the Association for the honor conferred, but said she would be compelled to resign the post, as the duties would be too arduous for her. Mrs. Kirk read a paper in which she deplored the lack of good results from the work of the Association. Her resignation was accepted, and the Executive Committee instructed to bring in a name to fill that office at the next meeting. Miss Anthony said it would have been a good thing to have helped directly 100, 1,000, or 100,000 starving women to work and wages—to honest bread; but this Association had done a greater thing—it had increased the world's respect for all women workers, and thereby bettered the condition of all. That we had had a "Working Women's Protective Union" for years—its office is at 44 Bleeker street. It had aided thousands of working women during the year. Then there were the "Working Women's Home," the "Young Women's Christian Home," and various other institutions to give direct, material aid to women struggling for bread. And her idea for this was not now, never had been, other than an association of all the women workers, of all the trades and professions to discuss their general interests, and help each class of workers to combine and stand by each other in all their efforts to better their condition. She then read the following letter from Hester Vaughan acknowledging the receipt of the $100 raised for

her at the Cooper Institute meeting in her behalf last December:

Tockington, September, 1869.

Dear Friend Susan B. Anthony: I now take my pen in hand to write to you these few lines, to let you know that I received your letter and also that money ($100) that you sent me, which I was very glad of getting as the times are so very slack here, and has been ever since I have been home, so it has helped me along a great deal, and I felt very thankful to you for sending it to me. Please remember me to all kind friends, and to Dr. Susan A. Smith, and tell her that I should be very glad to hear from her, as I can never forget so good a friend as the doctor has been to me. Dear friend, I am very glad to tell you that I am better than I was when I wrote, and am hoping that those few lines will find you all in good health. So no more at present from your friend, Hester Vaughan.

Tockington, near Bristol, Gloucestershire, Eng.

Please write as soon as you can.

Miss Anthony said, you can see that Hester is an educated girl, and being such, should have commanded all the more leniency from the judges and jury of the Pennsylvania courts. The meeting adjourned to Wednesday, October 30th.

The New York Medical College for women opens its Seventh Annual Course on the 1st of November. It now has a preliminary course in progress at its new building, corner of Twelfth street and Second Avenue.

New York Eclectic Medical College.—The opening of the Winter course of lectures of the New York Eclectic Medical College took place last evening, in Room No. 24, Cooper Institute. Several members of the Board of Trustees, with the Faculty of the College, the Matriculating Class, and a number of the friends of the institution were present. Prof. J. M. F. Browne, who fills the chair of physiology, made the opening address, in which he sketched the history and principles of Eclecticism, and pointed out the course of study which the pupils would be expected to follow, and the particular parts to which their attention would be directed. A peculiarity of the course of instruction in this College is, that it admits students of both sexes on equal terms, and this, Prof. Browne remarked, the Trustees regarded, not as a concession to women, but as a piece of simple justice. The College was chartered in 1865, and has already attained to a very satisfactory degree of success. During the last year it had graduated forty-seven pupils, of both sexes, and both the male and female graduates were meeting with most satisfactory success in their profession. Dr. Wilder, President of the Board of Trustees, being called upon, made a few remarks, in the course of which he said that he believed the day was not far distant when it would be deemed the duty of the physician, not only to cure, but to prevent disease, and when intelligent physicians would be paid to teach the people the laws of health, as now clergymen were paid to watch over their morals. Prof. Allen also made a short address, referring to the changes which Eclecticism had already wrought in the practice of medicine, and the beneficial results which were already obvious therefrom. The course of lectures commences to-day.—*Tribune.*

Mrs. Stanton goes West the middle of November to lecture before the Lyceums in the several States. The titles of her lectures are "Open the Door," "Kate and Petruchio," and "Our Young Girls." Mr. Carter of Detroit, Michigan, has the management of her appointments.

George Francis Train.—We understand our good friend, Mr. Train, is now lecturing in the west at $125 a night. He is engaged by the Young Men' Christian Associations. Although he has sent us nothing from his pen since he went to California, we are glad to learn that he never fails to advocate Woman's Suffrage, in public and private. We hope he will enliven our columns again with occasional contributions, although, as he says in his grand programme of reforms, The Revolution is nothing more than a peanut on a snow-bank.

We hope before our annual meeting in May to have auxiliaries in every state in the Union. Already we number thousands of members, and before the close of the year every woman in this nation should register her name with some association demanding the right of Suffrage for her sex, sign the petition to Congress, send in a generous contribution to carry on the work, subscribe for The Revolution, and, as a means of education, circulate it among your neighbors and friends.

Arrival of Mrs. Emma Hardinge.—The *Banner of Light* says, We are pleased to announce the safe arrival from England of Mrs. Emma Hardinge, after a rough and tedious voyage. She goes immediately to Philadelphia, where she is engaged to lecture during October and November. In December the Bostonians are to have the pleasure of listening to her able and eloquent discourses in Music Hall. During her three years' sojourn in London she presented the Spiritual Philosophy to large numbers of the English people who attended her courses of lectures, which awakened a deep interest in the subject of Spiritualism.

Let no one fail of seeing Mrs. Lilly M. Spencer's picture, "Truth Unveiling Falsehood," now on free exhibition at the Artist's Studio, 609 Broadway, corner of Houston street.

County Conventions.—Let the friends in every County throughout the State write the Secretary (Mrs. M. E. Joslyn Gage, Fayetteville, N. Y.) at once and give her assurance that they will co-operate with her in holding Conventions and organizing Associations.

The Central Baptist Association of Pennsylvania admitted a woman delegate and passed the following resolution:

Whereas, Some surprise was expressed at the appointment of a sister delegate to this body.

Resolved, That we regard such appointment as proper, and we will welcome our sisters—"Last at the cross and first at the sepulchre"—to seats in our body.

"The Subjection of Women."—The Wisconsin State *Journal* says of it:

This is the only work we have yet seen, taking woman's side of the case, which discusses the question with that candor, dignity and ability to which it is entitled. It is a question that has been belittled by the wordy champions of woman, and by their selfish and superficial opponents. We are glad, therefore, to find a writer of Mr. Mill's ability discussing this question and shall look for a reply from some powerful pen.

You will look in vain. It is unanswerable.

Miss Asher, said to be seventeen and handsome, has taken the lecture platform in Ohio against Woman Suffrage.

"The Subjection of Women."—Let all avail themselves of this rare opportunity of getting a copy of this new book of John Stuart Mill's. Just one subscription to The Revolution and $3 will insure it by return mail, post-paid.

The Montgomery (Ala.) *Advertiser* says: "One day last week a novel case was tried in the Courthouse at Greenville. Judge M. C. Lane brought suit against Miss Josephine Hutton for a fee. The lady appeared in Court, plead her own case, examined witnesses, and made a long speech to the jury. Her reason for appearing was that she did not believe an honest lawyer was to be found in the county. She said, among other things, that if an earthquake was to come, and the clouds were to fall, she believed the first thing thought of by the lawyers would be the collection of their fees, preparatory to entering upon that long journey in search of a future home, deep down in the dominions of his Satanic majesty, whither they were all slowly but surely tending."

Charles Dickens has virtually confessed himself in favor of giving women all the educational advantages accorded men. The accession of an advocate so illustrious to the ranks of our female reformers must infuse them with a new zeal, and diminish the number of those who hitherto regarded the proposition as something barely short of chimerical. In a powerful speech delivered at the Midland Institute, Birmingham, of which he has just been elected President, in referring to the increased attendance of scholars, Mr. Dickens said:

"I note with particular pleasure the adherence of a goodly number of the gentler sex, without whom no institution whatever can truly claim to be either a civilizing or civilized one."

Giving to this expression a latitude of which its words fairly admit, we think the ladies are entitled to add his name to the list of those who believe with them upon this subject. Charles evidently regards the mission of the sex as a civilizing one. "I will give thee the heathen for an inheritance," saith the Lord; and in fulfillment of the promise we are given over to womankind for redemption.—*Commercial Advocate.*

Facts for the Ladies.—I have in my family a Wheeler & Wilson Sewing-Machine, that has been in almost daily use for the past ten (10) years, and not a thing has been ever done to it in the way of reparing; not a screw loose, or any part of it out of order in all that time. It has been used in making coats, vests and pants, of the thickest woolen goods, besides doing all kinds of family sewing, and is now, this day, the best machine for work I ever saw.

Gilbert Pratt.

Old Saybrook, Conn.

More Blanchir.—Mrs. Parker Pillsbury has made trial of the new washing fluid, and testifies to its great value, as do also some of her friends to whom she has furnished it. Mrs. Pillsbury has used it with both hard and soft water, and deems it invaluable for both, but almost indispensible for the latter.

Francis Minor, Esq., No. 10 North-Fourth street, St. Louis, Mo., has kindly consented to act as agent for The Revolution. All money left with him will be promptly forwarded. Mr. Minor has copies of J. S. Mill's new book, which he will deliver to new subscribers.

LITERARY.

We have received from Dr. J. P. Root of Kansas a copy of the *Kansas Educational Journal*, the organ of the State Teachers' Association, and extract the following:

"The co-education of the sexes in every grade of school and in all departments of study is an integral part of the Kansas educational scheme. The State University opens its doors and grants its honors on equal terms to males and females. The State Agricultural College does the same thing. So does the Normal School, and so does every college, seminary and academy in the State, with two exceptions, an Episcopal female seminary at Topeka, and a Catholic school for girls at Leavenworth."

Dr. Root writes, "that the most important questions connected with 'Suffrage' are now decided by woman's ballot in Kansas, and our glorious, young State thrives thereby."

E. Butterick & Co.'s Quarterly Report and Metropolitan. The *Quarterly* comprises a colored lithographic picture 24 by 30 inches, representing the latest novelties in the styles of ladies' dress; a book describing the manner of making and trimming, new goods, new styles and kinds of trimmings, and is published once in three months. The *Metropolitan* is published the first of every month, and contains pictures of the latest styles of dress for ladies and children. Also list of new patterns, and price lists. Address E. Butterick & Co., 569 Broadway, N. Y.

Van Nostrand's Eclectic Engineering Magazine. Selected from Home and Foreign Engineering. Serials. Conducted by Alex. L. Holley. This very desirable collection of the "cream of not less than fifty engineering, mechanical, chemical, and metallurgical publications," cannot fail to meet the wants of every engineer and architect, and we recommend it to our readers desiring such information. 96 pages, 8vo. Monthly. $5 per annum; 50 cents single copies. D. Von Nostrand, 23 Murray street, N. Y.

The Radical for October. Contents: Free Religion and the Free State, by Samuel Johnson; Ego, by F. G. Fairfield; The Eleatic School, by C. D. B. Mills; Note upon the Conversation at the Radical Club, by Elizabeth Peabody; Margaret Fuller Ossoli, by C. C.; What is True Religion, by Henry B. Blackwell; English Socialists, by R. J. Hinton; In Brief, Notes, Reviews. Boston; 25 Bromfield street. $4 per year.

Demorest's Young America. Boys' and Girls' Magazine. We recommend it to all parents who wish to procure a juvenile periodical which combines instruction with amusement. $1.50 per annum with a premium. Address 838 Broadway, N. Y.

The Herald of Health and Journal of Physical Culture, advocates a higher type of manhood—physically, intellectually, and morally. $2 per annum. Wood & Holbrook, 13 Laight street, N. Y.

Sermons by Henry Ward Beecher. No. 52—The Preciousness of Christ. No. 53—Watchfulness. No. 54—Paul and Demetrius. J. B. Ford & Co., 39 Park Row, N. Y.

The Nursery. A Monthly Magazine for youngest readers. Boston: J. L. Shorey, 13 Washington street. $1.50 per year; single copies, 15 cents.

Every Saturday. A journal of choice reading, selected from foreign current literature. Boston: Field, Osgood & Co. Price 10 cents.

Hitchcock's New Monthly Magazine. A journal of music, art, and select reading. B. W. Hitchcock, 24 Beekman street, N. Y.

American Educational Monthly. J. W. Schermerhorn & Co., 14 Bond street, N. Y. $1.50 per year. Single copies, 15 cents.

The Aldine Press. A Typographic Art Journal. $1 per annum. Sutton, Boronc & Co., publishers, 23 Liberty street, N. Y.

Appleton's Journal of Science, Literature and Art. $4 per annum. D. Appleton & Co., 90 & 94 Grand street, N. Y.

Second Annual Commencement of the Cleveland Homœopathic College and Hospital for Women. Cleveland, Ohio.

The Ladies' Repository, for October. Boston: Universalist Publishing House, 37 Cornhill. $2.50 per year.

Coachmakers' International Journal. J. D. Ware, editor and proprietor, 413 Chestnut street, Philadelphia.

American Booksellers' Guide. Published by the American News Co., 119 and 121 Nassau street.

Financial Department.

THE PARSEE LETTERS.

An India merchant is writing a series of letters to Horace Greeley in the *World* on Political Economy. As a recent one contains something quite important for those who wear silk dresses, we publish it below, and hope it will rouse the women of the country to some interest in the question of Free Trade.

To Horace Greeley:

Sahib: Coming, as I do, from a silk country, and, therefore, not apt to be surprised to see people wear silk, I was still astonished to see the almost universal use made of it in the United States; yet, as a judge of the article in question, I was surprised to see the generality of the women, as it appeared to me, wear second-hand silk dresses. Indeed, there is no exaggeration in saying that the silk dresses worn by 95 per cent. of the women in this country look as if they had come from the second-hand shops of Holywell street, London, or from the Boulevard du Temple, in Paris. "Surely," said I to myself, "this is a mystery; the American ladies are too rich and too particular to wear cast-off silk dresses. I must examine this strange phenomenon."

I therefore went into one of the largest silk houses in New York, and asked to see the silk that is sold to the customers. I found that black silk is the general wear; that this article ranges from $1.50 a yard up to $7 and $8 a yard. The appearance of the silk was superb; it felt heavy, and looked smooth and well.

"Sahib," said I to the young man attending on me, "have you any silk mixed with cotton?"

"Very little," said he; "it is not used much in this country."

"Well, then," I said, "I don't understand it. How is it that the generality of silk dresses worn by the ladies in this country either look like second-hand or as if they were half cotton?"

"You see," said the young sahib, "before the high tariff we imported a taffeta, or a ribbed silk, which cost us 6 francs on the other side, and sold it here for $2.12 to $2.25 gold. It was, of course a nice, heavy, pure, durable silk. Our people got so used to it that they would not use any light, flimsy silk; but, you see, the tariff alone being 60 per cent. and the gold 40 per cent. premium, we could not sell a 6-franc silk for less than $4 currency, which is too nigh a price for the generality of our people to pay. So the French, who are a very scientific people, being loth to lose our trade, contrived to produce as heavy a silk for 4 francs as they did formerly for 6 francs, which not only saves 2 francs in the price, but 1 franc 20 centimes in the duty, and we can give our people a 4-franc French silk for about $2.60 to $2.75, currency."

I would no longer detain the busy young sahib, but begged of him to give me a piece of black silk about the width of three fingers, and which is sold in wholesale at $2.75, currency, per yard. I went home and put it into my diamond scales (which I always carry with me), and found it to weigh exactly 124 carats. I then put the piece of silk into a tea cup of water, and let it boil on the kitchen stove slowly, but surely, for exactly two hours. That the water in the tea cup should have been black can of course, be no wonder, but I found it to be thick, resembling a sort of thin jelly. I carefully and slowly dried the piece of silk. Of course, I don't wish to say anything of its appearance after boiling; my object was to weigh it. I found, O Horace Greeley, sahib, master of Political Economy, advocate for the savings of households—I found that the piece of silk, which three hours before weighed 124 carats, actually and truly only now weighed 52½ carats; there was, therefore, no less than 118 per cent. of gum or dressing in it before it was boiled.

I could hardly believe it; I went boldly to one of your largest German and French silk importers, and asked him how much dressing, or glue, or gum, or foreign substance there is in black silk selling here from $2.75 to $3.50 a *yard*. Without hesitation the silk sahib answered, "From 120 to 180 per cent."

"How very melancholy," I said, "and what a waste, what a dreadful national waste."

"Of course, it is," said the German silk sahib, "The poor woman who buys a silk dress buys two-thirds *gum*, *starch*, and other chemical preparations, and only one-third of silk."

"This, then, accounts for the black silk dresses looking so shabby in this country," said I.

"Of course, it does," said the sahib; "imagine only the influence the *air* either damp or the sun *too hot* has on a stuff which derives its chief merit from a sort of chemical flexible gum dressing; besides the shabby appearance, it actually hardly possesses one-third of the strength of ordinary silk, and it is the dearest dressing in every sense that has been devised."

"And do you think it is owing to the tariff that this *fraud*, this outrage, is inflicted on the people?"

"Why, of course, it is. Sixty per cent. duty means in our present currency 84 per cent. You can get a pure, durable silk—such as our people have ever been used to wear—for 6 or 7 francs; but, as the tariff will not allow us to buy it, because it would cost from $4 to $5 a yard, we are obliged to buy, for 350 or 400 francs, one-third silk and two thirds gum-dressing."

Alas, Horace Greeley, sahib, this is very melancholy, indeed. Just try a piece of silk, as I did, and then you are sure to write an essay against a sixty per cent. tariff on silk which will make your national goddess, perched on the Capitol, take her silk nightcap from her head and hurl it at the advocates of a high silk tariff.

Ever your admiring,

A. Curiosibhoy,

Parsee Merchant, of Apollo street, Bombay.

THE MONEY MARKET

closed easy on Saturday at 5 to 6 per cent. on governments as collaterals, and 7 per cent. on mixed collaterals. Prime business paper discounted at 9 to 12 per cent.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Oct. 9.	Oct. 16.	Differences.
Loans,	$250,749,974	$248,537,984	Dec. $2,211,990
Specie,	21,513,536	20,399,070	Dec. 1,114,456
Circulation,	34,178,925	34,217,111	Inc. 38,186
Deposits,	179,214,675	178,642,936	Dec. 571,739
Legal-tenders,	52,017,588	53,229,504	Dec. 1,211,916

THE GOLD MARKET

was dull and steady throughout the week.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
M'nday, Oct. 11,	130⅜	130⅜	130⅛	130⅛
Tuesday, 12,	130⅛	130⅜	130⅛	130⅜
Wednesday, 13,	130⅛	130⅛	130⅛	130⅛
Thursday, 14,	130⅛	130⅛	130	130
Friday, 15,	130	130⅛	130	130⅛
Saturday, 16,	130	130⅛	130	130⅛

THE FOREIGN EXCHANGE MARKET

at the close of the week was steady, on the basis of 109⅛ for prime bankers sixty days sterling bills, and 109⅛ to 109⅝ for sight.

THE RAILWAY SHARE MARKET

was strong and advanced on Saturday, especially in the Vanderbilt stocks, New York Central, Hudson River and Harlem, the former advancing from 177 to 185.

The following are the closing quotations:

Cumberland, 26⅛ to 27⅛; W., F. & Co. Ex., 22⅛ to 23⅛; American, M. U., 34⅛ to 35; Adams, 58 to 58⅛; United States 58⅛ to 58⅛; Quicksilver, 12⅛ to 12⅜; Canton, 50 to 52; Pacific Mail, 58⅛ to 59; West Union Telegraph, 36⅛ to 36⅜; N. Y. Central, 184⅛ to 184⅜; Erie, 31⅛ to 31⅝; Erie preferred, 56 to 59; Hudson River, 165⅛ to 166; Harlem, 134⅛ to 136; Reading 95⅛ to 95⅜; Toledo, Wabash & W., 64 to 65; Tol. & Wabash preferred, — to —; Mil. & St. Paul, 66⅜ to 67; Mil. & St. Paul preferred, 80⅛ to 81; Fort Wayne, 85 to 85⅛; Ohio & Miss., 27 to 27⅛; Michigan Central, 123 to 124; L. S. & M. So., 92 to 92⅛; Illinois Central, 133 to 135; Cleve. & Pitts., 101 to 102; Rock Island, 108⅛ to 108⅜; N. Western, 72⅝ to 73⅛; N. Western pref. 84⅜ to 84⅞; Mariposa, 8 to 9; Mariposa preferred, 16⅜ to 17.

UNITED STATES SECURITIES

at the close of the week were generally dull.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States currency sixes, 107⅛ to 108; United States sixes, 1881, registered, 119⅜ to 120; United States sixes, 1881, coupon, 119⅜ to 120; United States five-twenties, registered, May and November, 115 to 115⅛; United States five-twenties, coupon, 1862, May and November, 120¼ to 120⅜; United States five-twenties, coupon, 1864, May and November, 119⅛ to 119⅝; United States five-twenties, coupon, 1865, May and November, 119⅜ to 119⅝; United States five-twenties, registered, January and July, 117⅜ to 118; United States five-twenties, 1865, coupon, January and July, 117⅜ to 118; United States five-twenties, coupon, 1867, January and July, 117⅜ to 118; United States five-twenties, coupon, 1868, January and July, 117⅜ to 118; United States ten-forties, registered, 107⅛ to 108; United States ten-forties coupon, 108⅛ to 108¼.

THE CUSTOM DUTIES

for the week were $3,167,192 in gold against $2,752,503, $2,699,080 and $2,565,454 for the preceding weeks. The imports of merchandise for the week were $3,737,789 gold, against $3,904,031, $5,383,204, and $4,534,031 for the preceding weeks. The exports, exclusive of specie, were $5,284,857 in currency against $5,011,442, $3,807,082, and $3,752,261 for the preceding weeks. The exports of specie were $1,010,513 against $460,248, $262,196, and $1,073,654 for the preceding weeks.

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